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EURIPIDES

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1853

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OF WORCESTER, MASSACHUSETTS

For Greek and Latin Literature





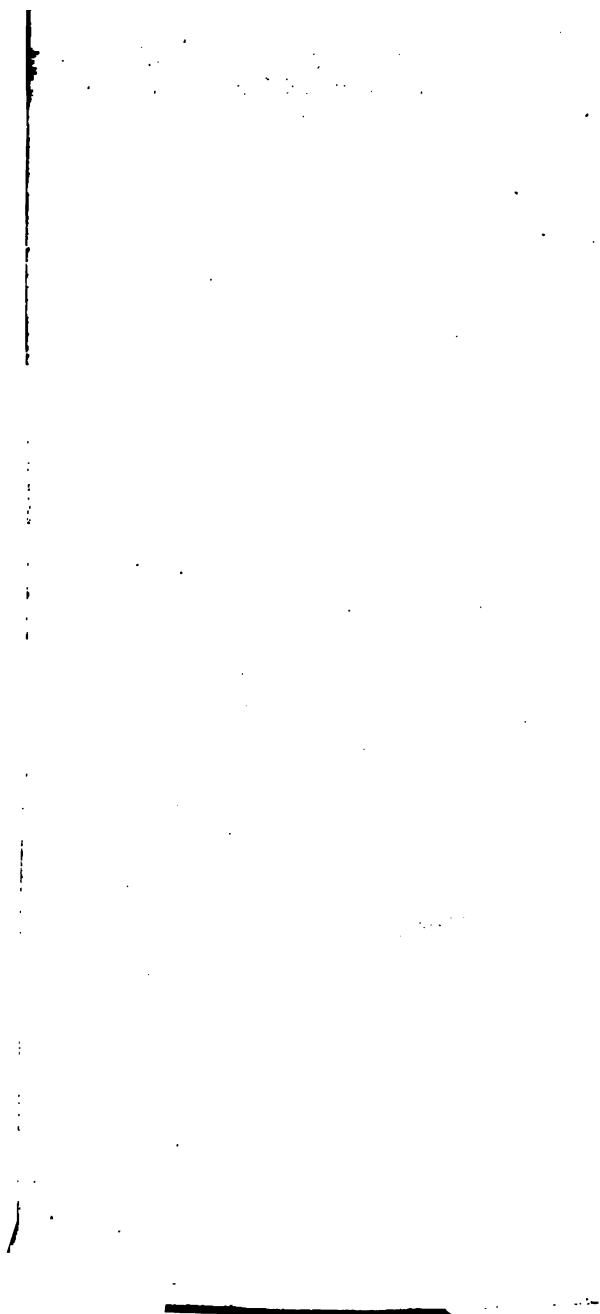
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*Thomas Kercherer*  
**Arnold's School Classics.**

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THE

“ **H I P P O L Y T U S** ”

OF

**EURIPIDES,**

WITH ENGLISH NOTES,

FROM THE

*August*  
GERMAN OF WITZSCHEL.

*by Alexander Schindler.*

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.C LONDON:

FRANCIS & JOHN RIVINGTON,  
ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1853.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΦΡΟΔΙΤΗ.

ΙΠΠΟΛΥΤΟΣ.

ΘΕΡΑΠΟΝΤΕΣ.

ΧΟΡΟΣ ΤΡΟΙΖΗΝΙΩΝ ΓΥΝΑΙΚΩΝ.

ΤΡΟΦΟΣ.

ΦΑΙΔΡΑ.

ΕΞΑΓΓΕΛΟΣ.

ΘΗΣΕΥΣ.

ΑΓΓΕΛΟΣ.

ΑΡΤΕΜΙΣ.

ΕΥΡΙΠΙΔΟΥ  
ΙΠΠΟΛΥΤΟΣ ΣΤΕΦΑΝΗΦΟΡΟΣ.

ΑΦΡΟΔΙΤΗ.

- Πολλὴ μὲν ἐν βροτοῖσι κοῦκ ἀνώνυμος  
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω·  
οἷοι τε πόντου τερμόνων τ' Ἀτλαντικῶν  
4 ναίουσιν εἴσω φῶς ὀρώντες ἡλίου,  
τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη,  
σφάλλω δ' οἷοι φρονοῦσιν εἰς ἡμᾶς μέγα.  
ἔνεστι γὰρ δὴ καὶ θεῶν γένει τόδε,  
8 τιμώμενοι χαίρουσιν ἀνθρώπων ὑπο.  
δείξω δὲ μύθων τῶνδ' ἀλήθειαν τάχα·  
ὁ γάρ με Θησέως παῖς, Ἀμαζόνος τόκος,  
Ἴππόλυτος, ἄγνοῦ Πιτθέως παιδεύματα,  
12 μόνος πολιτῶν τῆσδε γῆς Τροιζηνίας  
λέγει κακίστην δαιμόνων πεφυκέναι.  
ἀναίνεται δὲ λέκτρα κοῦ ψαύει γάμων·  
Φοίβου δ' ἀδελφὴν Ἀρτεμιν, Διὸς κόρην,  
16 τιμᾶ, μεγίστην δαιμόνων ἡγοούμενος·  
χλωρὰν δ' ἂν ὕλην παρθένω ξυνὼν αἰεὶ  
κυσὶν ταχείαις θῆρας ἱξαίρει χθονός,  
μείζω βροτείας προσπεσὼν ὀμιλίας.  
20 τοῦτοισι μὲν νυν οὐ φθονῶ· τί γάρ με δεῖ;  
ἃ δ' εἰς ἔμ' ἡμάρτηκε, τιμωρήσομαι  
Ἴππόλυτον ἐν τῇδ' ἡμέρᾳ· τὰ πολλὰ δὲ  
πάλαι προκόψας, οὐ πόνον πολλοῦ με δεῖ.  
24 ἐλθόντα γάρ νιν Πιτθέως πότ' ἐκ δόμων  
σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων  
Πανδίωνος γῆν πατρὸς εὐγενὲς δάμαρ  
ἰδοῦσα Φαίδρα, καρδίαν κατέσχετο

- 28 ἔρωτι δεινῷ τοῖς ἑμοῖς βουλευμασι.  
 καὶ πρὶν μὲν ἔλθειν τήνδε γῆν Τροίηνην,  
 πέτραν παρ' αὐτὴν Παλλάδος κατόψιον  
 γῆς τῆσδε νῆδον Κύπριδος ἐγκαθείσατο,  
 32 ἔρῳσ' ἔρωτ' ἐκδήμον· Ἴππολύτῳ δ' ἔπι  
 τὸ λοιπὸν ὠνόμαζεν ἰδρῦσθαι θεάν,  
 ἐπεὶ δὲ Θησέως Κεκροπίαν λείπει χθόνα,  
 μίasma φεύγων αἵματος Παλλαντιδῶν,  
 36 καὶ τήνδε σὺν δάμαρτι ναυστολεῖ χθόνα,  
 ἐνιαυσίαν ἐκδημον αἰνέσας φυγὴν,  
 ἐνταῦθα δὴ στένουσα κάκπεπληγμένη  
 κέντροις ἔρωτος ἢ τάλαιν' ἀπόλλυται  
 40 σιγῇ· ξύνοιδε δ' οὔτις οἰκετῶν νόσον.  
 ἀλλ' οὔτι ταύτῃ τόνδ' ἔρωτα χορὴ πεσεῖν·  
 δείξω δὲ Θησεῖ πρᾶγμα, κάκφανήσεται.  
 καὶ τὸν μὲν ἡμῖν πολέμιον νεανίαν  
 44 κτενεῖ πατὴρ ἀραΐσιν, ἃς ὁ πόντιος  
 ἄναξ Ποσειδῶν ὥπασεν Θησεῖ γέρας,  
 μηδὲν μάταιον ἐς τρεῖς εὖξασθαι θεῷ.  
 ἢ δ' εὐκλεῆς μὲν, ἀλλ' ὅμως ἀπόλλυται,  
 48 Φαίδρα· τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν  
 τὸ μὴ οὐ παρασχεῖν τοὺς ἑμούς· ἐχθροὺς ἑμοὶ  
 δίκην τοσαύτην ὥστ' ἑμοὶ καλῶς ἔχειν.  
 ἀλλ' εἰσορῶ γὰρ τόνδε παῖδα Θησέως  
 52 στείχοντα, θήρας μόχθον ἐκλελοιπότα,  
 Ἴππόλυτον, ἔξω τῶνδε βήσομαι τόπων.  
 πολὺς δ' ἄμ' αὐτῷ προσπόλων ὀπισθόπους  
 κῶμος λέλακεν, Ἄρτεμιν τιμῶν θεὰν  
 56 ὕμνοισιν· οὐ γὰρ οἶδ' ἀνεψυγμένας πύλας  
 Ἄιδου φάος τε λοίσθιον βλέπων τόδε.

#### ΙΠΠΟΛΥΤΟΣ.

- ἔπεσθ' ἀεῖδοντες ἔπεσθε  
 τὰν Διὸς οὐρανίαν  
 60 Ἄρτεμιν, ἧ μελόμεσθα.

#### ΘΕΡΑΠΟΝΤΕΣ.

πότνια πότνια, σεμνοτάτα,  
 Ζανὸς γένεθλον,

64 χαῖρε χαῖρέ μοι, ὦ κόρα  
 Λατοῦς Ἄρτεμι καὶ Διός,  
 καλλίστα πολὺ παρθένων,  
 ἃ μέγαν κατ' οὐρανὸν  
 58 ναίεις εὐπατέρειαν αὐλάν,  
 Ζανὸς πολὺ χρυσον οἶκον.

ΙΠΠ. χαῖρέ μοι, ὦ καλλίστα,  
 καλλίστα τῶν κατ' Ὀλυμπον

2 παρθένων, Ἄρτεμι·

σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου  
 λειμῶνος, ὦ δέσποινα, κοσμήσας φέρω,  
 ἐνθ' οὔτε ποιμὴν ἀξιοῖ φέρβειν βοτὰ  
 16 οὔτ' ἡλθέ πω σίδηρος, ἀλλ' ἀκήρατον  
 μέλισσα λειμῶν' ἡρινὸν διέρχεται  
 Αἰδῶς δὲ ποταμίαισι κηπεύει δρούσοις,  
 ὅσοις διδακτὸν μηδέν, ἀλλ' ἐν τῇ φύσει  
 30 τὸ σῶφρονεῖν εἴληχεν ἐς τὰ πάνθ' ὁμῶς,  
 τοῦτοις δρέπεσθαι τοῖς κακοῖσι δ' οὐ θέμις.  
 ἀλλ', ὦ φίλη δέσποινα, χρυσέας κόμης  
 ἀνάδημα δέξαι χειρὸς εὐσεβοῦς ἄπο.  
 84 μόνῳ γάρ ἐστι τοῦτ' ἐμοὶ γέρας βροτῶν·  
 σοὶ καὶ ξύνειμι καὶ λόγοις σ' ἀμείβομαι,  
 κλύων μὲν αὐδὴν, ὄμμα δ' οὐχ ὁρῶν τὸ σόν.  
 τέλος δὲ κάμψαιμ' ὥσπερ ἠρξάμην βίου.

88 ΘΕΡ. ἄναξ, θεοὺς γὰρ δεσπότης καλεῖν  
 χρεῶν,

ἄρ' ἂν τί μου δέξαιο βουλευσάντος εὔ;

ΙΠΠ. καὶ κάρτα γ'· ἢ γὰρ οὐ σοφοὶ φαι-  
 νοίμεθ' ἄν.

ΘΕΡ. οἷσθ' οὖν βροτοῖσιν ὃς κατέστηκεν  
 νόμος;

92 ΙΠΠ. οὐκ οἶδα· τοῦ δὲ καὶ μ' ἀνιστορεῖς  
 πέρι;

ΘΕΡ. μισεῖν τὸ σεμνὸν καὶ τὸ μὴ πᾶσιν  
 φίλον.

ΙΠΠ. ὀρθῶς γε· τίς δ' οὐ σεμνὸς ἀχθεινὸς  
 βροτῶν;

ΘΕΡ. ἐν δ' εὐπροσηγοροῖσιν ἔστι τις χάρις;

96 ΙΠΠ. πλείστη γε, καὶ κέρδος γε σὺν μόχθῳ  
 βραχεῖ.



- 97 ΘΕΡ. ἢ κὰν θεοῖσι ταῦτ' ἰσχυρίζεαι τόδε ;  
 ΙΠΠ. εἴπερ γε θνητοὶ θεῶν νόμοισι χρώμεθα.  
 ΘΕΡ. πῶς οὖν σὺ σεμνήν, δαίμον' οὐ προσ-  
 εννέπεις ;
- 100 ΙΠΠ. τίν' ; εὐλαβοῦ δὲ μή τι σὺν σφαλῇ  
 στόμα.  
 ΘΕΡ. τήνδ' ἢ πύλαισι σαῖς ἐφέστηκεν Κύπρις.  
 ΙΠΠ. πρόσωθεν αὐτὴν ἀγνός ὢν ἀσπάζομαι.  
 ΘΕΡ. σεμνή γε μέντοι καπίσημος ἐν βροτοῖς.
- 104 ΙΠΠ. ἄλλοισιν ἄλλος θεῶν τε κἀνθρώπων  
 μέλει.  
 ΘΕΡ. εὐδαμονοίης, νοῦν ἔχων ὅσον σε δεῖ.  
 ΙΠΠ. οὐδείς μ' ἀρέσκει νυκτὶ θαυμαστός θεῶν.  
 ΘΕΡ. τιμαῖσιν, ὦ παῖ, δαιμόνων χρῆσθαι  
 χρεῶν.
- 108 ΙΠΠ. χωρεῖτ', ὁπαδοί, καὶ παρελθόντες δό-  
 μους  
 σίτων μέλεσθε· τερπνὸν ἐκ κυναγίας  
 τράπεζα πλήρης· καὶ καταψήχειν χρεῶν  
 ἵππους, ὅπως ἂν ἄρμασι ζεύξας ὑπο  
 112 βορᾶς κορεσθεῖς γυμνάσω τὰ πρόσφορα·  
 τὴν σὴν δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.  
 ΘΕΡ. ἡμεῖς δέ, τοὺς νέους γὰρ οὐ μιμητέον,  
 φρονοῦντες οὕτως ὥς πρέπει δούλοις λέγειν,  
 116 προσευχόμεσθα τοῖσι σοῖς ἀγάλμασι,  
 δέσποινα Κύπρι. χρὴ δὲ συγγνώμην ἔχειν,  
 εἴ τις σ', ὑφ' ἥβης σπλάγχχνον ἔντονον φέρων,  
 μάταια βάζει· μὴ δόκει τούτων κλύειν·  
 120 σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεούς.

## ΧΟΡΟΣ.

- ᾠκεανοῦ τις ὕδωρ  
 στάζουσα πέτρα λέγεται  
 βαπτὰν κάλπισι ῥυτὰν  
 124 παγὰν προΐεισα κρημνῶν,  
 ὅθι μοί τις ἦν φίλα,  
 φάρεα πορφύρεα  
 ποταμίᾳ δρόσῳ  
 128 τέγγουσα, θερμᾶς δ' ἐπὶ νῶτα πέτρας  
 εὐαλίου κατέβαλλ'· ὅθεν μοι

- 130 πρῶτα φάτις ἦλθε δέσποιναν  
 τειρομέναν νοσερᾷ  
 132 κοίτῃ δέμας ἐντὸς ἔχειν  
 οἴκων, λεπτὰ δὲ φάρη  
 ξανθὰν κεφαλὰν σκιάζειν.  
 136 τριτάταν δὲ νιν κλύω  
 τάνδε κατ' ἀμβροσίου  
 στόματος ἀμέραν  
 Δάματρος ἀκτᾶς δέμας ἀγνὸν ἴσχειν,  
 κρυπτῷ πάθει θανάτου θέλουσαν  
 140 κέλσαι ποτὶ τέρμα δύστανον.  
 σύ τ' ἄρ' ἐνθεος, ὦ κούρα,  
 εἴτ' ἐκ Πανὸς εἴθ' Ἑκάτας,  
 ἢ σεμνῶν Κορυβάντων,  
 144 ἢ ματρὸς ὀρείας φοιτᾶς;  
 σὺν δ' ἀμφὶ τὰν πολύθηρον  
 Δίκτυναν ἀμπλακίαις  
 ἀνίερος ἀθύτων πελάνων τρύχει;  
 148 φοιτᾷ γὰρ καὶ διὰ λίμνας  
 χέρσον θ' ὑπὲρ πελάγους  
 δίναισιν νοτίας ἄλμας.  
 ἢ πόσιν, τὸν Ἐρεχθιδᾶν  
 152 ἀρχαγόν, τὸν εὐπατρίδαν,  
 ποιμαίνει τις ἐν οἴκοις  
 κρυπτὰ κοίτῃ λεχέων σῶν;  
 ἢ ναυβάτας τις ἐπλευσεν  
 156 Κρήτας ἔξορμος ἀνὴρ  
 λιμένα τόνδ' εὐξεινότατον ναύταις,  
 φάμαν πέμπων βασιλείᾳ,  
 λύπα δ' ὑπὲρ παθέων  
 160 εὐναίᾳ δέδεται ψυχάν;  
 φιλεῖ δὲ τᾷ δυστρόπῳ γυναικῶν  
 ἀρμονίᾳ κακὰ δύστανος  
 ἀμαχανία συνοικεῖν  
 164 ὠδίνων τε καὶ ἀφροσύνας.  
 δι' ἐμᾶς ἤξέν ποτε νηδύος ἅδ' αὔρα  
 τὰν δ' εὐλοχον οὐρανίαν  
 τόξων μεδέουσιν αὐτεὺν  
 168 Ἄρτεμιν, καὶ μοι πολυζήλωτος αἰεὶ  
 σὺν θεοῖσι φοιτᾷ.

- 171 ἄλλ' ἥδε τροφὸς γεραιὰ πρὸ θυρῶν  
 172 τήνδε κομίζουσ' ἔξω μελάρων·  
 στυγνὸν δ' ὀφρύων νέφος αὐξάνεται.  
 τί ποτ' ἔστι μαθεῖν ἔραται ψυχά,  
 τί δεδήληται  
 176 δέμας ἀλλόχροον βασιλείας.

## ΤΡΟΦΟΣ.

- ὦ κακὰ θνητῶν στυγεραὶ τε νόσοι.  
 τί σ' ἐγὼ δράσω; τί δὲ μὴ δράσω;  
 τόδε σοι φέγγος λαμπρόν, ὅδ' αἰθήρ·  
 180 ἔξω δὲ δόμων ἤδη νοσερᾶς  
 δέμνια κοίτας.  
 δεῦρο γὰρ ἐλθεῖν πᾶν ἔπος ἦν σοι  
 τάχα δ' ἐς θαλάμους σπεύσεις τὸ πάλιν.  
 184 ταχὺ γὰρ σφάλλει κούδενι χαίρεις,  
 οὐδέ σ' ἀρέσκει τὸ παρόν, τὸ δ' ἀπὸν  
 φίλτερον ἡγεί.  
 κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν·  
 τὸ μὲν ἐστὶν ἀπλοῦν, τῷ δὲ συνάπτει  
 188 λύπη τε φρενῶν χερσὶν τε πόνος.  
 πᾶς δ' ὀδυνηρὸς βίος ἀνθρώπων,  
 οὐκ ἔστι πόνων ἀνάπαυσις·  
 ἄλλ' ὅτι τοῦ ζῆν φίλτερον ἄλλο  
 192 σκότος ἀμπίσχων κρύπτει νεφέλαις.  
 δυσέρωτες δὴ φαινόμεθ' ὄντες  
 τοῦδ', ὅτι τοῦτο στίλβει κατὰ γᾶν,  
 δι' ἀπειροσύναν ἄλλου βιότου  
 196 οὐκ ἀπόδειξιν τῶν ὑπὸ γαίας·  
 μύθοις δ' ἄλλως φερόμεσθα.

## ΦΑΙΔΡΑ.

- αἵρετέ μου δέμας, ὀρθοῦτε κᾶρα·  
 λέλυμαι μελέων σύνδεσμα, φίλαι.  
 200 λάβετε· εὐπήχεις χεῖρας, πρόπολοι.  
 βαρὺ μοι κεφαλῆς ἐπίκρανον ἔχειν·  
 ἄφελ', ἀμπέτασον βόστρυχον ὦμοις.  
 ΤΡΟ. θάρσει, τέκνον, καὶ μὴ χαλεπῶς  
 204 μετάβαλλε δέμας.

- 205 ῥᾶον δὲ νόσον μετὰ θ' ἡσυχίας  
καὶ γενναῖον λήματος οἴσεις·  
μοχθεῖν δὲ βροτοῖσιν ἀνάγκη.  
ΦΑΙ. αἰαῖ.
- 208 πῶς ἂν δροσερᾶς ἀπὸ κρηνίδος  
καθαρῶν ὑδάτων πῶμ' ἀρυσαίμαν,  
ὑπὸ τ' αἰγείροις ἐν τε κομήτῃ  
λειμῶνι κλιθεῖσ' ἀναπαυσαίμαν.
- 212 ΤΡΟ. ὦ παῖ, τί θροεῖς;  
οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει,  
μυνίας ἔποχον ρίπτουσα λόγον;  
ΦΑΙ. πέμπετέ μ' εἰς ὄρος· εἴμι πρὸς ὕλαν
- 216 καὶ παρὰ πεύκας, ἵνα θηροφόνοι  
στεῖβουσι κύνες,  
βαλίσαις ἐλάφοις ἐγχρομπομένα·  
πρὸς θεῶν, ἔραμαι κυσὶ θωύξαι,
- 220 καὶ παρὰ χαίταν ξανθὰν ρίψαι  
Θεσσαλὸν ὄρπακ', ἐπίλογχον ἔχουσ'  
ἐν χειρὶ βέλος.  
ΤΡΟ. τί ποτ', ὦ τέκνον, τάδε κηραίνεις;
- 224 τί κυνηγεσίῳ καὶ σοὶ μελέτης;  
τί δὲ κρηναίων νασμῶν ἔρασαι;  
πάρα γὰρ δροσερὰ πύργους συνεχῆς  
κλιτύς, ὅθεν σοι πῶμα γένοιτο' ἄν.
- 228 ΦΑΙ. δέσποιν' ἀλίας Ἄρτεμι Δίμνας  
καὶ γυμνασίῳ τῶν ἵπποκρότων,  
εἴθε γενοίμαν ἐν σοῖς δαπέδοις,  
πῶλους Ἐνέτας δαμαλιζομένα.
- 232 ΤΡΟ. τί τόδ' αὖ παράφρων ἔρριψας ἔπος;  
νῦν δὴ μὲν ὄρος βᾶσ' ἐπὶ θήρας  
πόθον ἐστέλλον, νῦν δ' αὖ ψαμάθοις  
ἐπ' ἀκυμάντοισι πῶλων ἔρασαι.
- 236 τάδε μαντείας ἄξια πολλᾶς,  
ὅστις σε θεῶν ἀνασειράζει,  
καὶ παρακόπτει φρένας, ὦ παῖ.  
ΦΑΙ. δύστανος ἐγώ, τί ποτ' εἰργασάμαν;
- 240 ποῖ παρεπλάγχθην γνώμας ἀγαθᾶς;  
ἐμάνην, ἔπεσον δαίμονος ἄτα.  
φεῦ φεῦ, τλήμων.  
μαῖα, πάλιν μου κρύψον κεφαλάν·



244' αἰδοῦμεθα γὰρ τὰ λελεγμένα μοι.  
κρύπτε· κατ' ὅσων δάκρυ μοι βαίνει,  
καὶ ἐπ' αἰσχύνῃν ὄμμα τέτραπται.  
τὸ γὰρ ὀρθοῦσθαι γνῶμαν ὀδυνᾷ,

248 τὸ δὲ μαινόμενον κακόν· ἀλλὰ κρατεῖ  
μὴ γιγνώσκοντ' ἀπολέσθαι.

ΤΡΟ. κρύπτω· τὸ δ' ἐμὸν πότε δὴ θάνατος  
σῶμα καλύψει;

252 πολλὰ διδάσκει μ' ὁ πολὺς βίोटος.  
χορὴν γὰρ μετρίας εἰς ἀλλήλους  
φιλίας θνατοὺς ἀνακίρνασθαι,  
καὶ μὴ πρὸς ἄκρον μυελὸν ψυχᾶς,

256 εὖλυτα δ' εἶναι στέργηθρα φρενῶν,  
ἀπὸ τ' ὥσασθαι καὶ ξυντεῖναι.

τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν  
ψυχὰν χαλεπὸν βάρος, ὥς καγὼ  
260 τῇσδ' ὑπεραλγῶ.

βιότου δ' ἀτρεκεῖς ἐπιτηδεύσεις  
φασὶ σφάλλιν πλεον ἢ τέρπειν,  
τῇ θ' ὑγιείᾳ μᾶλλον πολεμεῖν.

264 οὕτω τὸ λίαν ἥσσον ἐπαινῶ  
τοῦ μηδὲν ἄγαν·

καὶ ξυμφήσουσι σοφοί μοι.

ΧΟΡ. γύναι γεραία, βασιλίδος πιστὴ τροφὴ  
268 Φαίδρας, ὀρώμεν τάσδε δυστήνους τύχας·  
ἄσημα δ' ἡμῖν ἥτις ἐστὶν ἡ νόσος·

σοῦ δ' ἂν πυθέσθαι καὶ κλύειν βουλοίμεθ' ἄν.

ΤΡΟ. οὐκ οἶδ' ἐλέγχουσ· οὐ γὰρ ἐννέπειν  
θέλει.

272 ΧΟΡ. οὐδ' ἥτις ἀρχὴ τῶνδε πημάτων ἔφυ;

ΤΡΟ. ἐς ταῦτ' ἡκεις· πάντα γὰρ σιγᾷ τάδε.

ΧΟΡ. ὥς ἀσθενεῖ τε καὶ κατέξανται δέμας.

ΤΡΟ. πῶς δ' οὐ, τριταίαν γ' οὐς' ἄσιτος  
ἡμέραν;

276 ΧΟΡ. πότερον ὑπ' ἄτης, ἢ θανεῖν πειρωμένη

ΤΡΟ. θανεῖν· ἄσιτεῖ δ' εἰς ἀπόστασιν βίου.

ΧΟΡ. θανμαστὸν εἶπας, εἰ τὰδ' ἐξαρκεῖ πόσει

ΤΡΟ. κρύπτει γὰρ ἡδὲ πῆμα κοῦ φησιν νοσεῖν

280 ΧΟΡ. ὁ δ' ἐς πρόσωπον οὐ τεκμαίρετο  
βλέπων;

281 ΤΡΟ. ἔκδημος ὦν γὰρ τῇσδε τυγχάνει  
χθονός.

ΧΟΡ. σὺ δ' οὐκ ἀνάγκην προσφέρεις, πειρω-  
μένη  
νόσον πυθέσθαι τῇσδε καὶ πλάνον φρενῶν;

284 ΤΡΟ. ἐς πάντ' ἀφίγμαι, κούδεν εἴργασμαι  
πλέον·

οὐ μὴν ἀνήσω γ' οὐδὲ νῦν προθυμίας,  
ὥς ἂν παροῦσα καὶ σύ μοι ξυμμαρτυρῇς  
οἷα πέφυκα δυστυχοῦσι δεσπόταις.

288 ἄγ', ὦ φίλη παῖ, τῶν πάροιθε μὲν λόγων  
λαθώμεθ' ἄμφω, καὶ σύ θ' ἡδίων γενοῦ,  
στυγνὴν ὄφρυν λύσασα καὶ γνώμης ὁδόν,  
ἐγὼ θ' ὅπῃ σοι μὴ καλῶς τόθ' εἰπόμην

292 μεθεῖς, ἐπ' ἄλλον εἶμι βελτίῳ λόγον.  
καὶ μὲν νοσεῖς τι τῶν ἀπορρήτων κακῶν,  
γυναῖκες αἶδε συγκαθιστάναι νόσον.

εἰ δ' ἔκφορός σοι συμφορὰ πρὸς ἄρσενας,  
296 λέγ', ὥς ἱατροῖς πρᾶγμα μηνυθῇ τόδε.

εἶεν· τί σιγᾶς; οὐκ ἔχρην σιγᾶν, τέκνον,  
ἀλλ' ἢ μ' ἐλέγχειν, εἴ τι μὴ καλῶς λέγω,  
ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.

300 φθέγξαι τι· δεῦρ' ἄθρησον· ὦ τάλαιν' ἐγώ.  
γυναῖκες, ἄλλως τοῦσδε μοχθοῦμεν πόνοιν,  
ἴσον δ' ἄπεσμεν τῷ πρίν· οὔτε γὰρ τότε  
λόγοις ἐτέγγεθ' ἦδε, νῦν τ' οὐ πείθεται.

304 ἀλλ' ἴσθι μέντοι, πρὸς τὰδ' αὐθαδεστέρα  
γίγνον θαλάσσης, εἰ θανεῖ, προδοῦσα σοὺς  
παῖδας, πατρώων μὴ μετέξοντας δόμων,  
μὰ τὴν ἄνασσαν ἱππίαν Ἀμαζόνα,

308 ἢ σοῖς τέκνοισι δεσπότην ἐγείνατο  
νόθον, φρονοῦντα γνήσι', οἷσθά νιν καλῶς,  
Ἴππόλυτον.

ΦΑΙ. οἶμοι.

ΤΡΟ. θιγγάνει σίθεν τόδε;

ΦΑΙ. ἀπώλεσάς με, μαῖα, καὶ σε πρὸς θεῶν  
312 τοῦδ' ἀνδρὸς αὐθις λίσσομαι σιγᾶν πέρι.

ΤΡΟ. ὀρᾶς; φρονεῖς μὲν εὔ, φρονοῦσα δ' οὐ  
θέλεις

παῖδάς τ' ὀνῆσαι καὶ σὺν ἐκτῶσαι βίον.

- 315 ΦΑΙ. φιλῶ τέκν'· ἄλλη δ' ἐν τύχῃ χειμά-  
ζομαι.
- 316 ΤΡΟ. ἀγνάς μέν, ὦ παῖ, χεῖρας αἵματος φέ-  
ρεις;  
ΦΑΙ. χεῖρες μὲν ἀγναί, φρὴν δ' ἔχει μίασμά τι.  
ΤΡΟ. μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;  
ΦΑΙ. φίλος μ' ἀπόλλυσ' οὐχ ἐκοῦσαν οὐχ  
ἐκῶν.
- 320 ΤΡΟ. Θησεύς τιν' ἡμάρτηκεν ἔς σ' ἁμαρτίαν;  
ΦΑΙ. μὴ δρῶς' ἔγωγ' ἐκείνον ὀφθείην κακῶς.  
ΤΡΟ. τί γὰρ τὸ δεινὸν τοῦθ' ὃ σ' ἐξαίρει  
θανεῖν;  
ΦΑΙ. ἕα μ' ἁμαρτεῖν· οὐ γὰρ ἔς σ' ἁμαρτάνω.
- 324 ΤΡΟ. οὐ δῆθ' ἐκοῦσά γ', ἐν δὲ σοὶ λελείψομαι.  
ΦΑΙ. τί δρᾶς; βιάζει χειρὸς ἐξηρτημένη;  
ΤΡΟ. καὶ σῶν γε γονάτων οὐ μεθήσομαι ποτε.  
ΦΑΙ. κάκ', ὦ τάλαινα, σοὶ τάδ', εἰ πεύσει,  
κακά.
- 328 ΤΡΟ. μείζον γὰρ ἢ σοῦ μὴ τυχεῖν τί μοι  
κακόν;  
ΦΑΙ. ὀλεῖ· τὸ μέντοι πρᾶγμ' ἐμοὶ τιμὴν φέρει.  
ΤΡΟ. κᾶπειτα κρύπτεις χρήσθ' ἱκνουμένης  
ἐμοῦ;  
ΦΑΙ. ἐκ τῶν γὰρ αἰσchrῶν ἐσθλὰ μηχανώ-  
μεθα.
- 332 ΤΡΟ. οὐκοῦν λέγουσα τιμωτέρα φανεῖ.  
ΦΑΙ. ἀπελθε πρὸς θεῶν, δεξιάν τ' ἐμὴν μέθες.  
ΤΡΟ. οὐ δῆτ', ἐπεὶ μοι δῶρον οὐ δίδως ὃ χρῆν.  
ΦΑΙ. δώσω· σέβας γὰρ χειρὸς αἰδοῦμαι τὸ σόν.
- 336 ΤΡΟ. σιγῶμ' ἂν ἤδη· σὸς γὰρ οὐντεῦθεν  
λόγος.  
ΦΑΙ. ὦ τλῆμον, οἶον, μήτερ, ἡράσθης ἔρον.  
ΤΡΟ. ὃν ἔσχε ταύρου, τέκνον, ἢ τί φῆς τούδε;  
ΦΑΙ. σύ τ', ὦ τάλαιν' ὕμαιμε, Διονύσου δάμαρ.
- 340 ΤΡΟ. τέκνον, τί πάσχεις; συγγόνους κακοῖ-  
ροθεῖς.  
ΦΑΙ. τρίτῃ δ' ἐγὼ δύστηνος ὥς ἀπόλλυμαι.  
ΤΡΟ. ἐκ τοι πέπληγμαί· ποῖ προβήσεται  
λόγος;  
ΦΑΙ. ἐκείθεν ἡμεῖς οὐ νεωστὶ δυστυχεῖς.

14 ΤΡΟ. οὐδέν τι μάλλον οἶδ' ἢ βούλομαι κλύειν.  
ΦΑΙ. φεῦ·

πῶς ἂν σύ μοι λέξεις ἅμ' ἐχοῖν λέγειν;

ΤΡΟ. οὐ μάντις εἰμὶ τὰ φανῇ γινῶναι σαφῶς.

ΦΑΙ. τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;

18 ΤΡΟ. ἥδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἅμα.

ΦΑΙ. ἡμεῖς ἂν εἴμεν θατέρῳ κεχρημένοι.

ΤΡΟ. τί φύς; ἐρᾶς, ὦ τέκνον, ἀνθρώπων  
τινός;

ΦΑΙ. ὅστις πτόθ' οὗτός ἐσθ' ὁ τῆς Ἀμαζόνος

22 ΤΡΟ. Ἴππόλυτον αὐδαῖς;

ΦΑΙ. σου τάδ' οὐκ ἐμοῦ  
κλύεις.

ΤΡΟ. οἴμοι, τί λέξεις, τέκνον; ὥς μ' ἀπώ-  
λεσας.

γυναῖκες, οὐκ ἀνάσχει, οὐκ ἀνέξομαι  
ζῶσ'. ἐχθρόν ἡμαρ, ἐχθρόν εἰσορῶ φάος.

66 ρίψω, μεθήσω σῶμ'. ἀπαλλαχθήσομαι  
βίου θανοῦσα. χαίρει· οὐκέτ' εἰμ' ἐγώ.

οἱ σῶφρονες γὰρ οὐχ ἐκόντες, ἀλλ' ὅμως  
κακῶν ἐρῶσι. Κύπρις οὐκ ἄρ' ἦν θεός,

10 ἀλλ' εἴ τι μεῖζον ἄλλο γίγνεται θεοῦ,  
ἢ τήνδε κάμει καὶ δόμον ἀπώλεσεν.

ΧΟΡ. αἴες ὦ, ἔκλυες ὦ

ἀνήκουστα τᾶς

τυράννου πάθεα μέλεα θρεομένας.

ὀλοίμαν ἔγωγε, πρὶν σᾶν, φίλα,

64 κατανύσαι φρενῶν. ἰὼ μοι, φεῦ φεῦ.

ὦ τάλαινα τῶνδ' ἀλγέων·

ὦ πόνοι τρέφοντες βροτούς.

ὀλωλας, ἐξέφηνας ἐς φάος κακά.

58 τίς σε παναμέριος ὅδε χρόνος μένει;

τελευτάσεται τι καινὸν δόμοις.

ἄσημα δ' οὐκέτ' ἐστὶν οἱ φθίνει τύχα

Κύπριδος, ὦ τάλαινα παῖ Κρησία.

72 ΦΑΙ. Τροϊζήνιαι γυναῖκες, αἱ τόδ' ἔσχατον

οἰκεῖτε χώρας Πελοπίας προνώπιον,

ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ

θητῶν ἐφρόντισ' ἢ διέφθαρται βίος.

76 καὶ μοι δοκοῦσιν οὐ κατὰ γνώμης φύσιν



- 377 πράσσειν κάκιον· ἔστι γὰρ τό γ' εὖ φρονεῖν  
 πολλοῖσιν, ἀλλὰ τῇδ' ἀθρητέον τόδε·  
 τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν,  
 380 οὐκ ἐκπονοῦμεν δ', οἱ μὲν ἀργίας ὕπο,  
 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ  
 ἄλλην τιν'. εἰσὶ δ' ἡδοναὶ πολλαὶ βίου,  
 μακραί τε λésχαι καὶ σχολή, τερπνὸν κακόν,  
 384 αἰδώς τε. δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακή,  
 ἡ δ' ἄχθος οἴκων. εἰ δ' ὁ καιρὸς ἦν σαφής,  
 οὐκ ἂν δύ' ἦσθην ταῦτ' ἔχοντε γράμματα.  
 ταῦτ' οὖν ἐπειδὴ τυγχάνω προγνοῦσ' ἐγώ,  
 388 οὐκ ἔσθ' ὁποῖω φαρμάκῳ διαφθερεῖν  
 ἔμελλον, ὥστε τοῦμπαλιν πεσεῖν φρενῶν.  
 λέξω δὲ καὶ σοὶ τῆς ἐμῆς γνώμης ὁδόν·  
 ἐπεὶ μ' ἔρωσ ἐτρωσεν, ἐσκόπουν ὅπως  
 392 κάλλιστ' ἐνέγκαιμ' αὐτόν. ἡρξάμην μὲν οὖν  
 ἐκ τοῦδε σιγᾶν τήνδε καὶ κρύπτειν νόσον.  
 γλώσση γὰρ οὐδὲν πιστόν, ἡ θυραῖα μὲν  
 φρονήματ' ἀνδρῶν νουθετεῖν ἐπίσταται,  
 396 αὐτὴ δ' ὑφ' αὐτῆς πλείστα κέκτῃται κακά.  
 τὸ δεύτερον δὲ τὴν ἄνοιαν εὖ φέρειν  
 τῷ σῶφρονεῖν νικῶσα προὔνοησάμην.  
 τρίτον δ', ἐπειδὴ τοισίδ' οὐκ ἐξήνυτον  
 400 Κύπριν κρατῆσαι, κατθανεῖν ἔδοξε μοι  
 κράτιστον· οὐδεὶς ἀντερεῖ βουλευμασιν.  
 ἐμοὶ γὰρ εἴη μήτε λανθάνειν καλὰ  
 μήτ' αἰσχροὰ δρώσῃ μάρτυρας πολλοὺς ἔχειν.  
 404 τὸ δ' ἔργον ἤδη τὴν νόσον τε δυσκλεᾶ,  
 γυνὴ τε πρὸς τοῖσδ' οὔσ' ἐγίγνωσκον καλῶς,  
 μίσσημα πᾶσιν. ὥς ὅλοιτο παγκάκως  
 408 ἥτις πρὸς ἄνδρας ἡρξατ' αἰσχύνην λέχη  
 πρώτῃ θυραίους. ἐκ δὲ γενναίων δόμων  
 τόδ' ἡρξε θηλείαισι γίγνεσθαι κακόν.  
 ὅταν γὰρ αἰσχροὶ τοῖσιν ἐσθλοῖσιν δοκῇ,  
 412 ἡ κάρτα δόξει τοῖς κακοῖς εἶναι καλὰ.  
 μισῶ δὲ καὶ τὰς σῶφρονας μὲν ἐν λόγοις,  
 λάθρα δὲ τόλμας οὐ καλὰς κεκτημένας.  
 αἱ πῶς ποτ', ὦ δέσποινα ποντῖα Κύπρι,  
 416 βλέπουσιν ἐς πρόσωπα τῶν ξυνευνετῶν,  
 οὐδὲ σκότον φρίσσουσι τὸν ξυνεργάτην

- 418 τέρεμνά τ' οἴκων μή ποτε φθογγὴν ἀφῆ;  
 ἡμᾶς γὰρ αὐτὸ τοῦτ' ἀποκτείνει, φίλαι,  
 420 ὥς μήποτ' ἄνδρα τὸν ἐμὸν αἰσχύνασ' ἄλῳ,  
 μὴ παῖδας οὐκ ἔτικτον· ἀλλ' ἐλεύθεροι  
 παρρησία θάλλοντες οἰκοῖεν πόλιν  
 κλεινῶν Ἀθηνῶν, μητρὸς οὐνεκ' εὐκλείεις.  
 424 δουλοῖ γὰρ ἄνδρα, κὰν θρασύσπλαγχνός τις ᾗ,  
 ὅταν ξυνειδῇ μητρὸς ἢ πατρὸς κακά.  
 μόνον δὲ τοῦτό φασ' ἀμιλλᾶσθαι βίῳ,  
 γνῶμην δικαίαν καγαθήν, ὅτῃ παρῇ.  
 428 κακοῦς δὲ θνητῶν ἐξέφην, ὅταν τύχη,  
 προθεῖς κάτοπτρον ὥστε παρθένην νέα  
 χρόνος. παρ' οἷσι μήποτ' ὀφθείην ἐγώ.

ΧΟΡ. φεῦ φεῦ. τὸ σῶφρον ὥς ἀπανταχῇ  
 καλόν,

- 432 καὶ δόξαν ἐσθλὴν ἐν βροτοῖς κομίζεται.  
 ΤΡΟ. δέσποιν', ἐμοί τοι ξυμφορὰ μὲν ἀρτίως  
 ἢ σὴ παρέσχε δεινὸν ἐξαίφνης φόβον·  
 νῦν δ' ἐννοοῦμαι φαῦλος οὔσα· κὰν βροτοῖς  
 436 αἱ δεύτεραί πως φροντίδες σοφώτεραι.  
 οὐ γὰρ περισσὸν οὐδὲν οὐδ' ἔξω λόγου  
 πέπονθας· ὀργαὶ δ' ἔς σ' ὑπέσκηψαν θεᾶς.  
 ἐρᾶς· τί τοῦτο θαῦμα; σὺν πολλοῖς βροτῶν.  
 440 κᾶπειτ' ἔρωτος οὐνεκα ψυχὴν ὀλεῖς;  
 οὐτάρᾳ λύει τοῖς ἐρῶσι τῶν πέλας,  
 ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεῶν·  
 Κύπρις γὰρ οὐ φορητόν, ἦν πολλὴ ρύη·  
 444 ἢ τὸν μὲν εἰκονθ' ἡσυχῇ μετέρχεται,  
 ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρῃ μέγα,  
 τοῦτον λαβοῦσα πῶς δοκεῖς καθύβρισεν.  
 φοιτᾷ δ' ἂν αἰθέρ', ἔστι δ' ἐν θαλασσίῳ  
 448 κλύδωνι Κύπρις, πάντα δ' ἐκ ταύτης ἔφν·  
 ἢδ' ἐστὶν ἡ σπείρουσα καὶ διδοῦσ' ἔρον,  
 οὗ πάντες ἐσμέν οἱ κατὰ χθόν' ἔκγονοι.  
 ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων  
 452 ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μουσαῖς ἀεὶ,  
 ἴσασι μὲν Ζεὺς ὥς ποτ' ἠράσθη γάμων  
 Σεμέλης, ἴσασι δ' ὥς ἀνήρπασέν ποτε  
 ἡ καλλιφεγγὴς Κέφαλον ἐς θεοὺς ἔως  
 456 ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ

- 457 ναίουσι, κοῦ φεύγουσιν ἐκποδῶν θεούς,  
 στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι·  
 σὺ δ' οὐκ ἀνέξει; χορὴν σ' ἐπὶ ῥητοῖς ἄρα  
 460 πατέρα φυτεύειν ἢ πὶ δεσπύταις θεοῖς  
 ἄλλοισιν, εἰ μὴ τοῦσδε γε στέρξεις νόμους.  
 πόσους δοκεῖς διὴ κάρτ' ἔχοντας εὖ φρενῶν  
 νοσοῦνθ' ὀρῶντας λέκτρα μὴ δοκεῖν ὀρᾶν;  
 464 πόσους δὲ παισὶ πατέρας ἡμαρτηκόσι  
 ξυνεκκομίζειν Κύπριν; ἐν σοφοῖσι γὰρ  
 τὰδ' ἐστὶ θνητῶν, λανθάνειν τὰ μὴ καλὰ.  
 οὐδ' ἐκπονεῖν τοι χορὴν βίον λίαν βροτούς·  
 468 οὐδὲ στέγην γὰρ ἧς κατρεφεῖς δόμοι  
 καλῶς ἀκριβώσειαν· ἐς δὲ τὴν τύχην  
 πεσοῦσ' ὅσῃν σὺ πῶς ἂν ἐκνεῦσαι δοκεῖς;  
 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις,  
 472 ἄνθρωπος οὔσα κάρτα γ' εὖ πράξεις ἂν.  
 ἀλλ', ὦ φίλη παῖ, λῆγε μὲν κακῶν φρενῶν,  
 λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις  
 τὰδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·  
 476 τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τὰδε.  
 νοσοῦσα δ' εὖ πως τὴν νόσον καταστρέφου.  
 εἰσὶν δ' ἐπωδαὶ καὶ λόγοι θελκτήριοι·  
 φανήσεται τι τῇσδε φάρμακον νόσου.  
 480 ἡτάρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἄν,  
 εἰ μὴ γυναικες μηχανὰς εὐρήσομεν.

ΧΟΡ. Φαῖδρα, λέγει μὲν ἦδε χρησιμώτερα  
 πρὸς τὴν παροῦσαν ξυμφοράν, αἰνῶ δὲ σέ.

- 484 ὁ δ' αἶνος οὗτος δυσχερέστερος λόγων  
 τῶν τῇσδε καὶ σοὶ μᾶλλον ἀλγίων κλύειν.

ΦΑΙ. τοῦτ' ἐσθ' ὁ θνητῶν εὖ πόλεις οἶκου  
 μένας

- 488 δόμους τ' ἀπόλλυσ', οἱ καλοὶ λίαν λόγοι.  
 οὐ γάρ τι τοῖσιν ὥσὶ τερπνὰ δεῖ λέγειν,  
 ἀλλ' ἐξ ὅτου τις εὐκλεῆς γενήσεται.

ΤΡΟ. τί σεμνομυθεῖς; οὐ λόγων εὐσχημῶ  
 νων

- 492 δεῖ σ', ἀλλὰ τάνδρός. ὥς τάχος διυστέον  
 τὸν εὐθὺν ἐξειπόντας ἀμφὶ σοῦ λόγον.  
 εἰ μὲν γὰρ ἦν σοι μὴ πὶ συμφοραῖς βίος  
 τοιαῖσδε, σῶφρων δ' οὔσ' ἐτύχχανες γυνή,



495 οὐκ ἂν ποτ' εὐνῆς οὐνεχ' ἡδονῆς τε σῆς  
 496 προσῆγον ἂν σε δεῦρο· νῦν δ' ἀγὼν μέγας  
 σῶσαι βίον σόν, κοῦκ ἐπίφθονον τόδε.

ΦΑΙ. ὦ δεινὰ λέξας, οὐχὶ συγκλήσεις στόμα,  
 καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;

500 ΤΡΟ. αἶσχρο', ἀλλ' ἀμείνω τῶν καλῶν τάδ'  
 ἐστί σοι.

κρεῖσσον δὲ τοῦργον, εἴπερ ἐκσώσει γέ σε,  
 ἢ τοῦνομ', ὃ σὺ καταθανεῖ γανουμένη.

ΦΑΙ. καὶ μή σε πρὸς θεῶν, εὖ λέγεις γάρ,  
 αἰσχροὰ δέ,

504 πέρα προβῆς τῶνδ'· ὥς ὑπείργασμαι μὲν εὖ  
 ψυχὴν ἔρωτι, τὰσχροὰ δ' ἦν λέγης καλῶς,  
 ἐς τοῦθ' ὃ φεύγω νῦν ἀναλωθήσομαι.

ΤΡΟ. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἄμαρ-  
 τάνειν·

508 εἰ δ' οὖν, πιθοῦ μοι· δευτέρα γὰρ ἡ χάρις.  
 ἔστιν κατ' οἴκους φίλτρα μοι θελκτήρια  
 ἔρωτος, ἥλθε δ' ἄρτι μοι γνώμης ἔσω,  
 ἃ σ' οὐτ' ἐπ' αἰσχροῖς οὐτ' ἐπὶ βλάβρῃ φρενῶν  
 512 παύσει νόσου τῆσδ', ἣν σὺ μὴ γένη κακῇ.  
 δεῖ δ' ἐξ ἐκείνου δή τι τοῦ ποθουμένου  
 σημεῖον, ἢ λόγον τίν' ἢ πέπλων ἄπο  
 λαβεῖν, ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν.

516 ΦΑΙ. πότερα δὲ χριστὸν ἢ ποτὸν τὸ φάρμα-  
 κον;

ΤΡΟ. οὐκ οἶδ'· ὄνασθαι, μὴ μαθεῖν, βούλου,  
 τέκνον.

ΦΑΙ. δέδοιχ' ὅπως μοι μὴ λίαν φανῆς σοφῇ.

ΤΡΟ. πάντ' ἂν φοβηθεῖς ἴσθι· δειμαίνεις  
 δὲ τί;

520 ΦΑΙ. μή μοί τι Θησέως τῶνδε μηνύσης τόκῳ.

ΤΡΟ. ἔασον, ὦ παῖ· ταῦτ' ἐγὼ θήσω καλῶς.  
 μόνον σύ μοι, δέσποινα ποντία Κύπρι,  
 ξυνεργὸς εἴης. τᾶλλα δ' οἷ ἐγὼ φρονῶ

524 τοῖς ἐνδον ἡμῖν ἀρκέσει λέξαι φίλοις.

ΧΟΡ. Ἔρως, Ἔρως, ὃ κατ' ὀμμάτων  
 στάζεις πόθον, εἰσάγων γλυκεῖαν  
 ψυχᾷς χάριν οἷς ἐπιστρατεύσῃ,  
 528 μή μοί ποτε σὺν κακῷ φανείης,

- 529 μηδ' ἄρ' ῥυθμος ἔλθοις.  
 οὔτε γὰρ πυρὸς οὔτ'  
 ἄστρον ὑπέρτερον βέλους,  
 532 οἷον τὸ τᾶς Ἀφροδίτας  
 ἱησιν ἐκ χερῶν  
 Ἔρωος, ὁ Διὸς παῖς.  
 ἄλλως ἄλλως παρὰ τ' Ἀλφεῶ,  
 536 Φοῖβον τ' ἐπὶ Πυθίοις τεράμνοισι,  
 βούταν φόνον Ἑλλὰς αἰ' ἀέξει.  
 Ἔρωτα δέ, τὸν τύραννον ἀνδρῶν,  
 τὸν τᾶς Ἀφροδίτας  
 540 φιλτάτων θαλάμων  
 κληδοῦχον, οὐ σεβίζομεν,  
 πέρθοντα καὶ διὰ πάσας  
 ἰόντα συμφορᾶς  
 544 θνατοῖς, ὅταν ἔλθῃ.  
 τὰν μὲν Οἰχαλία  
 πῶλον, ἄζυγα λέκτρων,  
 548 ἀνανδρον τὸ πρὶν καὶ ἀνυμφον, οἴκων  
 ζεύξας ἅπ' εἰρεσία, δρομάδα  
 τίν' Αἴδος ὥστε βάκχαν,  
 σὺν αἵματι, σὺν καπνῷ  
 552 φονίοις θ' ὑμεναίοισιν  
 Ἀλκμήνας τόκῳ Κύπρις ἐξέδωκεν  
 ὦ τλάμων ὑμεναίων.  
 ὦ Θήβας ἱερὸν  
 556 τεῖχος, ὦ στόμα Δίρκας,  
 συνείποιτ' ἂν ἡ Κύπρις οἷον ἔρπει.  
 βροντᾷ γὰρ ἀμφιπύρῳ τοκάδα  
 560 τὰν Διογόνιοιο Βάκχου  
 νυμφευσαμένην πότμῳ  
 φονίῳ κατεκοίμασε.  
 δεινὰ γὰρ τὰ πάντ' ἐπιπνεῖ, μέλισσα δ'  
 564 οἷα τις πεπτόταται.  
 ΦΑΙ. σιγήσατ', ὦ γυναῖκες· ἐξηιργάσμεθα.  
 ΧΟΡ. τί δ' ἔστι, Φαίδρα, δεινὸν ἐν δόμοισι  
 σοῖς;  
 ΦΑΙ. ἐπίσχετ'· αὐδὴν τῶν ἔσωθεν ἐκμάθω.  
 568 ΧΟΡ. σιγῶ· τὸ μέντοι φροῖμιον κακὸν τόδε.  
 ΦΑΙ. ἰὼ μοι, αἰαῖ.

570 ὦ δυστάλαινα τῶν ἑμῶν παθημάτων.

ΧΟΡ. τίνα θροεῖς αὐδάν; τίνα βοᾷς λόγον;

572 ἔνεπε τίς φοβεῖ σε φάμα, γύναι, φρένας ἐπίσσυτος.

ΦΑΙ. ἀπωλόμεσθα. ταῖσδ' ἐπιστᾶσαι πύλαις

576 ἀκούσαθ' οἷος κέλαδος ἐν δόμοις πίτνει.

ΧΟΡ. σὺ παρὰ κλῆθρα' σοὶ μέλει πομπίμα φάτις δωμάτων.

580 ἔνεπε δ' ἔνεπέ μοι τί ποτ' ἔβα κακόν.

ΦΑΙ. ὁ τῆς φιλίππου παῖς Ἀμαζόνος βοᾷ

584 Ἴππόλυτος, αὐδῶν δεινὰ πρόσπολον κακά.

ΧΟΡ. ἰαχὰν μὲν κλύω, σαφὲς δ' οὐκ ἔχω γεγωνεῖν ὅπα.

διὰ πύλας ἔμολεν ἔμολε σοὶ βοά.

588 ΦΑΙ. καὶ μὴν σαφῶς γε τὴν κακῶν προμνήστριαν,

τὴν δεσπότου προδοῦσαν ἐξανδᾷ λέχος.

ΧΟΡ. ὦ μοι ἐγὼ κακῶν. προδέδοσαι, φίλα.

592 τί σοι μήσομαι; τὰ κρύπτ' ἄρα πέφηνε, διὰ δ' ὄλλυσαι

ΦΑΙ. αἰαῖ, ἔ. ἔ.

ΧΟΡ. πρόδοτος ἐκ φίλων.

596 ΦΑΙ. ἀπώλεσέν μ' εἰποῦσα συμφορὰς ἐμάς, φίλως, καλῶς δ' οὐ τήνδ' ἰωμένη νόσον.

ΧΟΡ. πῶς οὖν; τί δράσεις, ὦ παθοῦς' ἀμήχανα;

ΦΑΙ. οὐκ οἶδα πλὴν ἔν, καθθανεῖν ὅσον τάχος

600 τῶν νῦν παρόντων πημάτων ἄκος μόνον.

ΙΠΠ. ὦ γαῖα μήτερ ἡλίου τ' ἀναπνυχαί, οἷων λόγων ἄρρητον εἰσήκουσ' ὅπα.

ΤΡΟ. σίγησον, ὦ παῖ, πρίν τιν' αἰσθίσθαι βοῆς.

604 ΙΠΠ. οὐκ ἔστ' ἀκούσας δεῖν' ὅπως σιγήσομαι.

ΤΡΟ. ναὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου.

ΙΠΠ. οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων;

ΤΡΟ. ὦ πρὸς σε γονάτων, μηδαμῶς μ' ἐξεργάσῃ.

608 ΙΠΠ. τί δ', εἴπερ ὥς φῆς μηδὲν εἶρηκας κακόν;

ΤΡΟ. ὁ μῦθος, ὦ παῖ, κοινὸς οὐδαμῶς ὕδε.

ΙΠΠ. τὰ τοι κάλ' ἐν πολλοῖσι κάλλιον λέγειν.

ΤΡΟ. ὦ τέκνον, ὕρκους μηδαμῶς ἀτιμάσης.

612 ΙΠΠ. ἢ γλῶσσ' ὁμώμοχ', ἢ δὲ φρὴν ἀνώμοτος.

ΤΡΟ. ὦ παῖ, τί δράσεις; σοὺς φίλους διεργάσει;

ΙΠΠ. ἀπέπτυσ'· οὐδεὶς ἄδικός ἐστ' ἐμοὶ φίλος.

ΤΡΟ. σύγγνωθ'· ἁμαρτεῖν εἰκὸς ἀνθρώπους, τέκνον.

616 ΙΠΠ. ὦ Ζεῦ, τί δὴ κίβδηλον ἀνθρώποις κακόν

γυναῖκας ἐς φῶς ἡλίου κατ'ῴκισας;

εἰ γὰρ βρότειον ἤθελες σπεῖραι γένος,

620 ἀλλ' ἀντιθέοντας σοῖσιν ἐν ναοῖς βροτοῦς

ἢ χρυσὸν ἢ σίδηρον ἢ χαλκοῦ βάρος

παίδων πρίασθαι σπέρμα, τοῦ τιμήματος

τῆς ἀξίας ἕκαστον· ἐν δὲ δώμασι

624 ναίειν ἐλευθέροισι θηλειῶν ἄτερ.

νῦν δ' ἐς δόμους μὲν πρῶτον ἄξεσθαι κακὸν

μέλλοντες ὄλβον δωμάτων ἐκτίνομεν.

τούτῳ δὲ δῆλον ὥς γυνὴ κακὸν μέγα·

628 προσθεῖς γὰρ ὁ σπείρας τε κακθρέψας πατὴρ

φερνὰς ἀπώκισ', ὥς ἀπαλλαχθῇ κακοῦ·

ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους κακὸν

γέγηθε κόσμον προστιθεῖς ἀγάλματι

632 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,

δύστηνος, ὄλβον δωμάτων ὑπεξελὼν.

ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς

γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,

636 ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελείς

λαβὼν πιέζει τὰ γαθῶ τὸ δυστυχές.

ῥᾶστον δ', ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελὲς

εὐηθία κατ' οἶκον ἴδρυται γυνή.

640 σοφὴν δὲ μισῶ· μὴ γὰρ ἐν γ' ἐμοῖς δόμοις

εἴη φρονοῦσα πλείον ἢ γυναῖκα χροή.



- 642 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκτει Κύπρις  
 ἐν ταῖς σοφαῖσιν· ἡ δ' ἀμήχανος γυνὴ  
 644 γνώμη βραχεία μωρίαν ἀφηρέθη.  
 χορὴν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,  
 ἀφθογγα δ' αὐταῖς συγκατοικίζειν δάκη  
 648 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα  
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.  
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ  
 βουλευματ', ἔξω δ' ἐκφέρουσι πρόσπολοι.  
 ὥς καὶ σύ γ' ἡμῖν πατρός, ὃ κακὸν κᾶρα,  
 652 λέκτρων ἀθίκτων ἤλθες ἐς συναλλαγὰς·  
 ἂν γὰρ ῥυτοῖς νασμοῖσιν ἐξομόροξομαι,  
 ἐς ὧτα κλύζων. πῶς ἂν οὖν εἶην κακός,  
 ὃς οὐδ' ἀκούσας τοιάδ' ἀγνεύειν δοκῶ;  
 656 εὖ δ' ἴσθι, τοῦμόν σ' εὐσεβὲς σώζει, γύναι.  
 εἰ μὴ γὰρ ὕρκοις θεῶν ἀφρακτος ἤρεθην,  
 οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξειπεῖν πατρί.  
 νῦν δ' ἐκ δόμων μὲν ἔστ' ἂν ἐκδημος χθονὸς  
 660 Θησεὺς ἄπειμι, σίγα δ' ἔξομεν στόμα.  
 θεάσομαι δὲ σὺν πατρός μολὼν ποδὶ  
 πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή·  
 τῆς σῆς δὲ τόλμης εἶσομαι γεγευμένος.  
 664 ὀλοισθε. μισῶν δ' οὐποτ' ἐμπλησθήσομαι  
 γυναῖκας, οὐδ' εἰ φησί τις μ' αἰεὶ λέγειν·  
 αἰεὶ γὰρ οὖν πῶς εἰσι κακεῖναι κακαί.  
 ἢ νῦν τις αὐτὰς σωφρονεῖν διδάξάτω,  
 668 ἢ καμ' ἑάτω ταῖσδ' ἐπεμβαίνειν αἰεὶ.

ΧΟΡ. τάλανες ὃ κακοτυχεῖς

γυναικῶν πότμοι.

τίνας νῦν τέχνας ἔχομεν ἢ λόγους  
 σφαλεῖσαι κάταμμα λύειν λόγον;

- 672 ΦΑΙ. ἐτύχομεν δίκας, ἰὼ γὰρ καὶ φῶς.

πᾶ ποτ' ἐξαλύξω τύχας;

πῶς δὲ πῆμα κρύψω, φίλαι;

- 676 τίς ἂν θεῶν ἀρωγὸς ἢ τίς ἂν βροτῶν  
 πάρεδρος ἢ ξύνεργος ἀδίκων ἔργων  
 φανείη; τὸ γὰρ παρ' ἡμῖν πάθος  
 παρὸν δυσεκπέρατον ἔρχεται βίου.  
 κακοτυχεστάτα γυναικῶν ἐγώ.



680 ΧΟΡ. φεῦ φεῦ. πέπρακται, κοῦ κατώρθωται  
τέχνη,

δέσποινα, τῆς σῆς προσπόλου, κακῶς δ' ἔχει.

ΦΑΙ. ὦ παγκακίστη καὶ φίλων διαφθορεῦ,  
οἷ εἰργάσω με. Ζεὺς σ' ὁ γεννῆτωρ ἐμὸς,

684 πρόρριζον ἐκτρίψειεν οὐτάσας πυρί.

οὐκ εἶπον, οὐ σῆς προὔνοησάμην φρενός,  
σιγᾶν ἐφ' οἷσι νῦν ἐγὼ κακύνομαι;

688 σὺ δ' οὐκ ἀνέσχου· τοιγὰρ οὐκέτ' εὐκλείεις  
θανούμεθ'. ἀλλὰ δεῖ με δὴ καινῶν λόγων.

οὗτος γὰρ ὀργῇ συντετηγμένος φρένας  
ἐρεῖ καθ' ἡμῶν πατρὶ σὰς ἀμαρτίας,

[ἐρεῖ δὲ Πιπθεῖ τῷ γέροντι συμφοράς,]

692 πλήσει τε πᾶσαν γαῖαν αἰσχίστων λόγων.

ὄλοιο καὶ σὺ χῶστις ἄκοντας φίλους  
πρόθυμός ἐστι μὴ καλῶς εὐεργετεῖν.

ΤΡΟ. δέσποιν', ἔχεις μὲν τὰμὰ μέμψασθαι  
κακά·

696 τὸ γὰρ δάκνον σου τὴν διάγνωσιν κρατεῖ·

ἔχω δὲ καγὼ πρὸς τάδ', εἰ δέξει, λέγειν.

ἔθρεψά σ', εὐνους τ' εἰμί· τῆς νόσου δέ σοι

ζητοῦσα φάρμαχ' εὗρον οὐχ ἄβουλόμην.

700 εἰ δ' εὖ γ' ἐπραξα, κάρτ' ἂν ἐν σοφούσιν ἦν·

πρὸς τὰς τύχας γὰρ τὰς φρένας κεκτήμεθα.

ΦΑΙ. ἦ γὰρ δίκαια ταῦτα καζαρκοῦντά μοι,

τρώσασαν ἡμᾶς εἴτα συγχωρεῖν λόγοις;

704 ΤΡΟ. μακρηγοροῦμεν· οὐκ ἐσωφρόνουν ἐγὼ

ἀλλ' ἐστὶ κακ τῶνδ' ὥστε σωθῆναι, τέκνον.

ΦΑΙ. παῦσαι λέγουσα· καὶ τὰ πρὶν γὰρ οὐ  
καλῶς

παρήνεσάς μοι καπεχείρησας κακά.

708 ἀλλ' ἐκποδὼν ἄπελθε, καὶ σαντῆς πέρι

φρόντιζ· ἐγὼ γὰρ τὰμὰ θήσομαι καλῶς.

ὑμεῖς δέ, παῖδες εὐγενεῖς Τροϊζήνιαι,

τοσούνδε μοι παράσχετ' ἐξαιτουμένη,

712 σιγῇ καλύψαθ' ἀνθάδ' εἰσηκούσατε.

ΧΟΡ. ὄμνυμι σεμνὴν Ἄρτεμιν, Διὸς κόρην,

μηδὲν κακῶν σὼν ἐς φάος δεῖξιν ποτέ.

ΦΑΙ. καλῶς ἔλεξας. ἐν δὲ προτρέπουσ' ἐγὼ

716 εὖρημα δὴ τι τῆσδε συμφορᾶς ἔχω,

- 717 ὥστ' εὐκλεᾶ μὲν παισὶ προσθεῖναι βίον,  
αὐτὴ τ' ὄνασθαι πρὸς τὰ νῦν πεπτωκότα.  
οὐ γάρ ποτ' αἰσχυρῶ γε Κρησίους δόμους,  
720 οὐδ' ἐς πρόσωπον Θησέως ἀφίξομαι  
αἰσχροῖς ἐπ' ἔργοις οὐνεκα ψυχῆς μιᾶς.  
ΧΟΡ. μέλλεις δὲ δῆ τι δρᾶν ἀνήκεστον κα-  
κόν;  
ΦΑΙ. θανεῖν· ὅπως δέ, τοῦτ' ἐγὼ βουλευ-  
σομαι.  
724 ΧΟΡ. εὐφημος ἴσθι.  
ΦΑΙ. καὶ σύ γ' εὖ με νουθέτει.  
ἐγὼ δὲ Κύπριν, ἥπερ ἐξέλλυσί με,  
ψυχῆς ἀπαλλαχθεῖσα τῇδ' ἐν ἡμέρᾳ  
τέρψω· πικροῦ δ' ἔρωτος ἥσσηθήσομαι.  
728 ἀτὰρ κακόν γε χᾶτέρω γενήσομαι  
θανοῦσ', ἵν' εἰδῇ μὴ πὶ τοῖς ἐμοῖς κακοῖς  
ὑψηλὸς εἶναι· τῆς νόσου δὲ τῇσδέ μοι  
κοινῇ μετασχὼν σωφρονεῖν μαθήσεται.  
732 ΧΟΡ. ἡλιβάτοις ὑπὸ κευθμῶσι γενοίμαν,  
ἵνα με πτεροῦσσαν ὄρνιν  
θεὸς ἐν πταναῖς ἀγέλαισιν θείῃ.  
ἀρθείην δ' ἐπὶ πόντιον  
736 κύμα τὰς Ἀδριηνᾶς  
ἀκτᾶς Ἡριδανοῦ θ' ὕδωρ·  
ἔνθα πορφύρεον σταλάσσουσ'  
εἰς οἶδμα πατρὸς τριτάλαιναι  
740 κόραι Φαέθοντος οἴκτῳ δακρύων  
τὰς ἠλεκτροφαεῖς αὐγὰς.  
Ἑσπερίδων δ' ἐπὶ μηλόσπορον ἀκτὰν  
ἀνύσαιμι τὰν ἀοιδῶν,  
744 ἵν' ὁ ποντομέδων πορφυρέας λίμνας  
ναύταις οὐκέθ' ὁδὸν νέμει,  
σεμνὸν τέρμονα κύρων  
οὐρανοῦ, τὸν Ἄτλας ἔχει,  
748 κρῆναί τ' ἀμβροσίαι χέονται  
Ζηνὸς μελάθρων παρὰ κοίταις,  
ἵν' ὀλβιόδωρος αὔξει ζαθέα  
χθὼν εὐδαιμονίαν θεοῖς.  
752 ὦ λευκόπτερε Κρησία  
πορθμῖς, ἃ διὰ πόντιον

- 754 κῦμ' ἀλίκτυπον ἄλμας  
 756 ἐπόρευσας ἐμὰν ἄνασσαν ὀλβίων ἀπ' οἴκων,  
 κακονυμφοτάταν ὄνασιν.  
 ἦ γὰρ ἀπ' ἀμφοτέρων ἦ  
 Κρησίας ἐκ γὰς δύσορνις  
 760 ἔπτατο κλεινὰς Ἀθάνας  
 Μουνύχου δ' ἀκταῖσιν ἐκδή-  
 σαντο πλεκτὰς πεισμάτων ἀρ-  
 χὰς ἐπ' ἀπείρου τε γὰς ἔβασαν.  
 764 ἀνθ' ὧν οὐχ ὀσίων ἐρώ-  
 των δεινὰ φρένας Ἀφροδί-  
 τας νόσῳ κατεκλάσθη·  
 768 χαλεπᾷ δ' ὑπέραντλος οὔσα συμφορᾷ, τε-  
 ράμνων  
 ἄπο νυμφιδίων κρεμαστὸν  
 ἄψεται ἀμφὶ βρόχον λευ-  
 κᾷ καθαρμοζουσα δείρα,  
 772 δαίμονα στυγνὸν καταιδε-  
 σθεῖσα, τάν τ' εὐδοξον ἀνθαι-  
 ρουμένα φάμαν, ἀπαλλάσ-  
 σουσά τ' ἀλγεινὸν φρενῶν ἔρωτα.

## ΕΞΑΓΓΕΛΟΣ.

ιοὺν ἰοῦ.

- 776 βοηδρομεῖτε πάντες οἱ πέλας δόμων.  
 ἐν ἀγχόναις δέσποινα, Θησέως δάμαρ.  
 ΧΟΡ. φεῦ φεῦ, πέπρακται βασιλὶς οὐκέτ'  
 ἔστι δὴ  
 γυνή, κρεμαστοῖς ἐν βρόχοις ἡρτημένη.  
 780 ΕΞΑΓ. οὐ σπεύσετ' ; οὐκ οἴσει τις ἀμφιδέξιον  
 σίδηρον, ᾧ τόδ' ἄμμα λύσομεν δέρης ;

## ΗΜΙΧΟΡΙΟΝ.

- φίλαι, τί δρῶμεν ; ἦ δοκεῖ περᾶν δόμους,  
 λῦσαι τ' ἄνασσαν ἐξ ἐπισπαστῶν βρόχων ;  
 784 ΗΜΙΧΟΡ. τί δ' ; οὐ πάρεισι πρόσπολοι νεα-  
 νίαι ;  
 τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίον.  
 ΕΞΑΓ. ὀρθώσατ' ἐκτείναντες ἄθλιον νέκυν.  
 πικρὸν τόδ' οἰκούρημα δεσπόταις ἐμοῖς.

- 788 ΧΟΡ. ὄλωλεν ἡ δύστηνος, ὡς κλύω, γυνή.  
ἤδη γὰρ ὡς νεκρὸν νιν ἐκτείνουσι δῆ.

## ΘΗΣΕΥΣ.

- γυναῖκες, ἴστε τίς ποτ' ἐν δόμοις βοή;  
ἤχῳ βαρεῖα προσπόλων μ' ἀφίκετο.  
792 οὐ γὰρ τί μ' ὡς θεωρὸν ἀξιοῖ δόμος  
πύλας ἀνοίξας εὐφρόνως προσεννέπειν.  
μῶν Πιθέως τι γῆρας εἰργασται νέον;  
πρόσω μὲν ἤδη βίοςτος, ἀλλ' ὅμως ἔτ' ἂν  
796 λυπηρὸς ἡμῖν τούσδ' ἂν ἐκλίποι δόμους.  
ΧΟΡ. οὐκ ἐς γέροντας ἦδε σοι τείνει τύχη,  
Θησεῦ· νέοι θανόντες ἀλγυνουσί σε.  
ΘΗ. οἴμοι· τέκνων μοι μή τι συλᾶται βίος;  
800 ΧΟΡ. ζῶσιν, θανούσης μητρὸς ὡς ἀλγιστά  
σοι.  
ΘΗ. τί φῆς; ὄλωλεν ἄλοχος; ἐκ τίνοε τύ-  
χης;  
ΧΟΡ. βρόχον κρεμαστὸν ἀγχύνης ἀνήψατο.  
ΘΗ. λύπη παχυνθεῖς, ἥ ἀπὸ συμφορᾶς τί-  
νος;  
804 ΧΟΡ. τοσοῦτον ἴσμεν· ἄρτι γὰρ καὶ γῶ δό-  
μοις,  
Θησεῦ, πάρειμι, σῶν κακῶν πενθήτρια.  
ΘΗ. αἰαῖ. τί δῆτα τοῖσδ' ἀνέστεμμαι κᾶρα  
πλεκτοῖσι φύλλοις, δυστυχῆς θεωρὸς ὢν;  
808 χαλᾶτε κλῆθρα, πρόσπολοι, πυλωμάτων,  
ἐκλύεθ' ἄρμούς, ὡς ἴδω πικρὰν θέαν  
γυναικός, ἥ με κατθανοῦσ' ἀπώλεσεν.  
ΧΟΡ. ἰὼ ἰὼ τάλαινα μελέων κακῶν·  
812 ἔπαθες, εἰργάσω  
τοσοῦτον ὥστε τούσδε συγχέαι δόμους.  
αἰαῖ τόλμας, ὦ βιαίως θανοῦσ'  
ἀνοσίῳ τε συμφορᾷ, σᾶς χερὸς  
πάλαισμα μελέας.  
816 τίς ἄρα σάν, τάλαιν', ἀμανροῖ ζόαν;  
ΘΗ. ὦμοι ἐγὼ πόνων ὢν ἔπαθον τάλας,  
τὰ μάκιστ' ἐμῶν κακῶν. ὦ τύχα,  
ὥς μοι βαρεῖα καὶ δόμοις ἐπεστάθης,  
820 κηλὶς ἄφραστος ἐξ ἀλαστόρων τινός.



- 821 κατακονὰ μὲν οὖν ἀβίωτος βίον·  
 κακῶν δ' ὧ τάλας πέλαγος εἰσορῶ  
 ἱυσοῦτον ὥστε μήποτ' ἐκνεῦσαι πάλιν,  
 824 μηδ' ἐκπερᾶσαι κῦμα τῆσδε συμφορᾶς.  
 τίνα λόγον τάλας, τίνα τύχαν σέθεν  
 βαρύποτμον, γύναι, προσανδῶν τύχῳ ;  
 828 ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ,  
 πῆδημ' ἐς ἄδου κραιπνὸν ὀρνήσασά μοι.  
 αἰαῖ αἰαῖ, μέλεα μέλεα τάδε πάθη.  
 πρόσωθεν δέ ποθεν ἀνακομίζομαι  
 832 τύχαν δαιμόνων ἀμπλακίαισι τῶν  
 πάροιθέν τινος.  
 ΧΟΡ. οὐ σοὶ τὰδ', ἀναξ, ἦλθε δὴ μόνῃ κακὰ  
 πολλῶν μετ' ἄλλων δ' ὤλεσας κεδνὸν λέχος.  
 836 ΘΗ. τὸ κατὰ γὰρ θέλω, τὸ κατὰ γὰρ κνέφας  
 μετοικεῖν σκότῳ θανῶν ὁ τλάμων,  
 τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·  
 ἀπώλεσας γὰρ μᾶλλον ἢ κατέφθισο.  
 840 τίνος δὴ κλύω πόθεν θανάσιμος  
 τύχα σὰν ἔβα, γύναι, καρδίαν ;  
 εἴποι τις ἂν τὸ πραχθέν, ἢ μάτην ὄχλον  
 στέγει τύραννον δῶμα προσπόλων ἐμῶν ;  
 844 ἰὼ μοι σέθεν  
 μέλεος, οἷον εἶδον ἄλγος δόμων,  
 οὐ τλητὸν οὐδὲ ρήτόν. ἀλλ' ἀπωλόμην·  
 ἔρημος οἶκος, καὶ τέκν' ὀρφανεύεται.  
 848 ΧΟΡ. ἔλιπες ἔλιπες, ὧ φίλα γυναικῶν  
 ἀρίστα θ' ὀπόσας ἐφορᾷ  
 φέγγος ἀελίου τε καὶ  
 νυκτὸς ἀστερωπὸς σελάνα.  
 852 τάλας, ὧ τάλας· ὅσον κακὸν ἔχει δόμος.  
 δάκρυσί μου βλέφαρα  
 καταχυθέντα τέγγεται σᾶ τύχα·  
 τὸ δ' ἐπὶ τῷδε πῆμα φρίσσω πάλαι.  
 856 ΘΗ. ἔα ἔα·  
 τί δὴ ποθ' ἦδε δέλτος ἐκ φίλης χερὸς  
 ἠρτημένη ; θέλει τι σημῆναι νέον ;  
 ἀλλ' ἢ λέχους μοι καὶ τέκνων ἐπιστολὰς  
 ἔγραψεν ἢ δύστηνος ἐξαιτουμένη ;  
 860 θάρσει, τάλαινα· λέκτρα γὰρ τὰ Θεσείως

- 1 οὐκ ἔστι δῶμά θ' ἥτις εἴσεισιν γυνή.  
καὶ μὴν τύποι γε σφενδόνης χρυσηλάτου  
τῆς οὐκέτ' οὔσης τῆσδε προσσαίνουσί με.  
4 φέρ', ἐξελίξας περιβολὰς σφραγισμάτων  
ἰδὼ τί λέξαι δέλτος ἦδε μοι θέλει.

- ΧΟΡ. φεῦ φεῦ. τόδ' αὖ νεοχμὸν ἐκδοχαῖς  
ἐπιφέρει θεὸς κακόν. ἐμοὶ μὲν οὖν  
8 ἀβίωτος βίου τύχα πρὸς τὸ κραν-  
θὲν εἴη τυχεῖν.  
ὀλομένους γάρ, οὐκέτ' ὄντας λέγω,  
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.  
ὦ δαίμον, εἰ πως ἔστι, μὴ σφῆλῃς δόμους,  
2 αἰτουμένης δὲ κλυθί μου· πρὸς γάρ τινος  
οἰωνὸν ὥστε μάντις εἰσορῶ κακοῦ.

- ΘΗ. οἱμοι. τόδ' οἶον ἄλλο πρὸς κακῷ κακόν,  
οὐ τλητὸν οὐδὲ λεκτόν. ὦ τάλας ἐγώ.

- 6 ΧΟΡ. τί χρῆμα, λέξον, εἴτι μοι λόγον μέτα.

- ΘΗ. βοᾷ βοᾷ δέλτος ἄλαστα. πᾶ φύγω  
βάρος κακῶν ; ἀπὸ γὰρ ὀλόμενος οἰχομαι  
οἶον οἶον εἶδον ἐν γραφαῖς μέλος  
10 φθεγγόμενον τλάμων.

- ΧΟΡ. αἰαῖ, κακῶν ἀρχηγὸν ἐκφαίνεις λόγον.

- ΘΗ. τόδε μὲν οὐκέτι στόματος ἐν πύλαις  
καθέξω δυσεκπέρατον, ὀλοὸν  
14 ὀλοὸν κακόν· ὦ πόλις πόλις.

- Ἴππόλυτος εὐνῆς τῆς ἐμῆς ἔτλη θιγεῖν  
βίᾳ, τὸ σεμνὸν Ζηνὸς ὄμ' ἀτιμάσας.  
ἀλλ', ὦ πάτερ Πόσειδον, ἅς ἐμοὶ ποτε  
18 ἀράς ὑπέσχου τρεῖς, μιᾷ κατέργασαι  
τούτων ἐμὸν παῖδ', ἡμέραν δὲ μὴ φύγοι  
τήνδ', εἴπερ ἡμῖν ὥπασας σαφεῖς ἀράς.

- ΧΟΡ. ἀναξ, ἀπεύχου ταῦτα πρὸς θεῶν πάλιν·  
92 γνώσει γὰρ αὐθις ἀμπλακῶν. ἐμοὶ πιθοῦ.

- ΘΗ. οὐκ ἔστι. καὶ πρὸς γ' ἐξελῶ σφε τῆσδε  
γῆς,

- δυοῖν δὲ μοίραιν θατέρᾳ πεπλήξεται  
ἢ γὰρ Ποσειδῶν αὐτὸν εἰς Αἴδου δόμους  
96 θανόντα πέμψει, τὰς ἐμὰς ἀράς σέβων,  
ἢ τῆσδε χώρας ἐκπεσὼν ἀλώμενος  
ξένην ἐπ' αἴαν λυπρὸν ἀντλήσει βίον.



899 ΧΟΡ. καὶ μὴν ὅδ' αὐτὸς παῖς σὸς ἐς καιρὸν  
πάρα,

900 Ἰππόλυτος· ὀργῆς δ' ἐξανεῖς κακῆς, ἄναξ  
Θησεῦ, τὸ λῶστον σοῖσι βούλευσαι δόμοις.

ΙΠΠ. κραυγῆς ἀκούσας σῆς ἀφικόμην, πάτερ,  
σπουδῇ· τὸ μέντοι πρᾶγμ' ἐφ' ᾧ τὰ νῦν στένεις  
904 οὐκ οἶδα, βουλοίμην δ' ἂν ἐκ σέθεν κλύειν.

ἔα, τί χρῆμα; σὴν δάμαρθ' ὀρῶ, πάτερ,  
νεκρὸν· μεγίστον θαύματος τόδ' ἄξιον·  
ἦν ἀρτίως ἔλειπον, ἦ φάος τόδε

908 οὐπω χρόνον παλαιὸν εἰσεδέρκετο.

τί χρῆμα πάσχει; τῷ τρόπῳ διόλλυται;  
πάτερ, πυθέσθαι βούλομαι σέθεν πάρα.

σιγᾶς; σιωπῆς δ' οὐδὲν ἔργον ἐν κακοῖς·

912 ἡ γὰρ ποθοῦσα πάντα καρδία κλύειν  
κὰν τοῖς κακοῖσι λίχνος οὐσ' ἁλίσκεται.  
οὐ μὴν φίλους γε, καὶ μᾶλλον ἢ φίλους,  
κρύπτειν δίκαιον σάς, πάτερ, δυσπραξίας.

916 ΘΗ. ὦ πόλλ' ἁμαρτάνοντες ἄνθρωποι μάτην,  
τί δὴ τέχνας μὲν μυρίας διδάσκετε  
καὶ πάντα μηχανάσθε κάξευρίσκετε,  
ἐν δ' οὐκ ἐπίστασθ' οὐδ' ἐθηράσασθέ πω,

920 φρονεῖν διδάσκειν οἷσιν οὐκ ἔνεστι νοῦς;

ΙΠΠ. δεινὸν σοφιστὴν εἶπας, ὅστις εὖ φρο-  
νεῖν

τοὺς μὴ φρονούντας δυνατός ἐστ' ἀναγκάσαι.  
ἀλλ' οὐ γὰρ ἐν δέοντι λεπτοურγεῖς, πάτερ,

924 δέδοικα μή σου γλῶσσ' ὑπερβάλῃ κακοῖς.

ΘΗ. φεῦ, χρῆν βροτοῖσι τῶν φίλων τεκ-  
μήριον

σαφές τι κείσθαι καὶ διάγνωσιν φρενῶν,  
ὅστις τ' ἀληθὴς ἐστίν ὅς τε μὴ φίλος·

928 δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,  
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν,  
ὥς ἡ φρονοῦσα τᾶδικ' ἐξηλέγχετο

πρὸς τῆς δικαίας, κούκ ἂν ἠπατώμεθα.

932 ΙΠΠ. ἀλλ' ἢ τις ἐς σὸν οὐς με διαβαλὼν  
ἔχει

φίλων, νοσοῦμεν δ' οὐδὲν ὄντες αἵτιοι;  
ἐκ τοι πέπληγμαι· σοὶ γὰρ ἐκπλήσσουσί με

- 935 λόγοι παραλλάσσοντες ἕξεδροι φρενῶν.  
 936 ΘΗ. φεῦ τῆς βροτείας, ποῖ προβήσεται, φρε-  
 νός ;  
 τί τέρμα τόλμης καὶ θράσους γενήσεται ;  
 εἰ γὰρ κατ' ἀνδρὸς βίοτον ἐξογκώσεται,  
 ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν  
 940 πανούργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ  
 ἄλλην δεήσει γαῖαν, ἢ χωρήσεται  
 τοὺς μὴ δικαίους καὶ κακοὺς πεφυκότας.  
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγώς  
 944 ἥσχυνε τὰμὰ λέκτρα, κάξελέγχεται  
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν.  
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,  
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.  
 948 σὺ δὴ θεοῖσιν, ὡς περισσὸς ὢν ἀνὴρ,  
 σὺναι ; σὺ σῶφρων καὶ κακῶν ἀκήρατος ;  
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγώ,  
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.  
 952 ἤδη νυν αὖχει καὶ δι' ἀψύχου βορᾶς  
 σίτοις καπήλευ, Ὀρφέα τ' ἀνακτ' ἔχων  
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς·  
 ἐπεὶ γ' ἐλήφθης. τοὺς δὲ τοιούτους ἐγώ  
 956 φεύγειν προφωνῶ πᾶσι· θηρεύουσι γὰρ  
 σεμνοῖς λόγοισιν, αἰσχρὰ μηχανώμενοι.  
 τέθνηκεν ἦδε· τοῦτό σ' ἐκσώσειν δοκεῖς ;  
 ἐν τῷδ' ἀλίσκει πλεῖστον, ὧ κάκιστε σύ.  
 960 ποῖοι γὰρ ὄρκοι κρείσσονες, τίνες λόγοι  
 τῇσδ' ἂν γένοιντ' ἄν, ὥστε σ' αἰτίαν φυγεῖν ;  
 μισεῖν σε φήσεις τήνδε καὶ τὸ δὴ νόθον  
 τοῖς γνησίοισι πολέμιον πεφυκέναι·  
 964 κακὴν ἄρ' αὐτὴν ἔμπορον βίου λέγεις,  
 εἰ δυσμενεία σῇ τὰ φίλτατ' ὤλεσεν.  
 ἀλλ' ὥς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἔνι,  
 γυναιξὶ δ' ἐμπέφυκεν· οἷδ' ἐγὼ νέους  
 968 οὐδὲν γυναικῶν ὄντας ἀσφαλεστέρους,  
 ὅταν ταραῆξῃ Κύπρις ἡβῶσαν φρένα·  
 τὸ δ' ἄρσεν αὐτοὺς ὠφελεῖ προσκείμενον.  
 νῦν οὖν τί ταῦτα σοῖς ἀμιλλῶμαι λόγοις,  
 972 νεκροῦ παρόντος μάρτυρος σαφειστάτου ;  
 ἕξερρε γαίης τῇσδ' ὕσον τάχος φυγάς,

- 974 καὶ μήτ' Ἀθήνας τὰς θεοδμήτους μόλῃς,  
μήτ' εἰς ὄρους γῆς ἧς ἐμὸν κρατεῖ δόρυ.
- 976 εἰ γὰρ παθὼν γε σοῦ τάδ' ἤσσηθήσομαι,  
οὐ μαρτυρήσει μ' Ἴσθμιος Σίνις ποτὲ  
κτανεῖν ἑαυτόν, ἀλλὰ κομπάζειν μάτην,  
οὐδ' αἰ θαλάσσης σύννομοι Σκειρωνίδες
- 980 φήσουσι πέτραι τοῖς κακοῖς μ' εἶναι βαρύν.  
ΧΟΡ. οὐκ οἶδ' ὅπως εἴπομ' ἂν εὐτυχεῖν τινα  
θυητῶν· τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν.
- ΙΠΠ. πάτερ, μένος μὲν ξύστασίς τε σῶν φρε-  
νῶν
- 984 δεινὴ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους,  
εἴ τις διαπτύξειεν, οὐ καλὸν τόδε.  
ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον,  
ἐς ἡλικας δὲ κωλίγους σοφώτερος.
- 988 ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς  
φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν.  
ὅμως δ' ἀνάγκη, συμφορᾶς ἀφυγμένης,  
γλώσσάν μ' ἀφεῖναι. πρῶτα δ' ἄρξομαι λέγειν,
- 992 ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,  
κοῦκ ἀντιλέξοντ'. εἰσορᾶς φάος τόδε  
καὶ γαῖαν; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,  
οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.
- 996 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,  
φίλοις τε χρῆσθαι, μὴ ἀδικεῖν πειρωμένοις,  
ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ  
μήτ' ἀνθυπουργεῖν αἰσχροῖς τοῖσι χρωμένοις·
- 1000 οὐκ ἐγγελαστῆς τῶν ὁμιλούντων, πάτερ,  
ἀλλ' αὐτὸς οὐ παροῦσι καγγύς ὢν φίλοις.  
ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλείν δοκεῖς·  
λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας.
- 1004 οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων  
γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν  
πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.  
καίτοι τὸ σῶφρον τοῦμόν οὐ πείθει σ' ἴσως.
- 1008 δεῖ δὴ σε δεῖξαι τῷ τρόπῳ διεφθάρην.  
πότερα τὸ τῆσδε σώμ' ἐκαλλιστεύετο  
πασῶν γυναικῶν; ἢ σὸν οἰκῆσειν δόμον  
ἐγκληρον εὐνὴν προσλαβὼν ἐπήλπισα;
- 1012 μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν.



- 1013 ἄλλ' ὥς τυραννεῖν ἤδ' τοῖσι σώφροσιν  
ἤκιστα γ', εἰ μὴ τὰς φρένας διέφθορε  
θνητῶν ὅσοισιν ἀνδάνει μοναρχία.
- 1016 ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοὺς  
πρῶτος θέλοιμ' ἄν, ἐν πόλει δὲ δεύτερος  
σὺν τοῖς ἀρίστοις εὐτυχεῖν αἰεὶ φίλοις.  
πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὼν
- 1020 κρείσσω δίδωσι τῆς τυραννίδος χάριν.  
ἐν οὐ λέλεκται τῶν ἐμῶν, τὰ δ' ἄλλ' ἔχεις·  
εἰ μὲν γὰρ ἦν μοι μάρτυς οἷός εἰμ' ἐγώ,  
καὶ τῆσδ' ὀρώσης φέγγος ἠγωνιζόμην,
- 1024 ἔργοις ἂν εἶδες τοὺς κακοὺς διεξιῶν.  
νῦν δ' Ὀρκίον σοι Ζῆνα καὶ πέδον χθονὸς  
ὁμνυμι τῶν σῶν μήποθ' ἄψασθαι γάμων,  
μηδ' ἂν θελῆσαι, μηδ' ἂν ἐννοίαν λαβεῖν.
- 1028 ἡτάρ' ὀλοίμην ἀκλεής, ἀνώνυμος,  
[ἄπολις, ἄοικος, φυγὰς ἀλητεύων χθόνα,]  
καὶ μήτε πόντος μήτε γῆ δέξαιτό μου  
σάρκας θανόντος, εἰ κακὸς πέφυκ' ἀνὴρ.
- 1032 εἰ δ' ἦδε δειμαίνουσ' ἀπώλεσεν βίον  
οὐκ οἶδ'. ἐμοὶ γὰρ οὐ πέρα θέμις λέγειν.  
ἐσωφρόνησεν οὐκ ἔχουσα σωφρονεῖν,  
ἡμεῖς δ' ἔχοντες οὐ καλῶς ἐχρώμεθα.
- 1036 ΧΟΡ. ἀρκοῦσαν εἶπας αἰτίας ἀποστροφῆν,  
ἔρκους παρασχών, πίστιν οὐ σμικρὰν, θεῶν.  
ΘΗ. ἄρ' οὐκ ἐπωδός, οὐ γόης πέφυχ' ὅδε,  
ὅς τὴν ἐμὴν πέποιθεν εὐοργησία
- 1040 ψυχὴν κρατήσῃν τὸν τεκόντ' ἀτιμάσας;  
ΙΠΠ. καὶ σοῦ γε κάρτα ταῦτα θαυμάζω, πά-  
τερ·  
εἰ γὰρ σὺ μὲν παῖς ἦσθ', ἐγὼ δὲ σὸς πατήρ,  
ἐκτεινά τοί σ' ἄν, κοῦ φυγαῖς ἐζημίουν,
- 1044 εἴπερ γυναικὸς ἠξίους γ' ἐμῆς θυγεῖν.  
ΘΗ. ὥς ἄξιον τόδ' εἶπας· οὐχ οὕτω θανεῖ,  
ὥσπερ σὺ σαρτῶ τόνδε προὔθηκας νόμον·  
ταχὺς γὰρ ἄδης ῥᾶστός ἀνδρὶ δυστυχεῖ.
- 1048 ἄλλ' ἐκ πατρώας φυγὰς ἀλητεύων χθονὸς  
ξένην ἐπ' αἶαν λυπρὸν ἀντλήσεις βίον·  
μισθὸς γάρ ἐστιν οὗτος ἀνδρὶ δυσσεβεῖ.  
ΙΠΠ. οἴμοι, τί δράσεις; οὐδὲ μνηντὴν χρόνον

1052 δέξει καθ' ἡμῶν, ἀλλὰ μ' ἐξελαῖς χθονός ;

ΘΗ. πέραν γε πόντου τερμόνων τ' Ἀτλαν-  
τικῶν,

εἴπως δυναίμην, ὥς σὸν ἐχθαίρω κᾶρα.

ΙΠΠ. οὐδ' ὄρκον οὐδὲ πίστιν οὐδὲ μάντεων

1056 φήμας ἐλέγξας ἄκριτον ἐκβαλεῖς με γῆς ;

ΘΗ. ἡ δέλτος ἦδε κλῆρον οὐ δεδεγμένη  
κατηγορεῖ σον πιστά· τοὺς δ' ὑπὲρ κᾶρα  
φοιτῶντας ὄρνις πόλλ' ἐγὼ χαίρειν λέγω.

1060 ΙΠΠ. ὦ θεοί, τί δῆτα τοῦμὸν οὐ λύω στόμα,  
ὅστις γ' ὑφ' ὑμῶν, οὐς σέβω, διόλλυμαι ;  
οὐ δῆτα· πάντως οὐ πίθοιμ' ἂν οὐς με δεῖ,  
μάτην δ' ἂν ὄρκους συγχέαιμ' οὐς ὤμοσα.

1064 ΘΗ. οἴμοι· τὸ σεμνὸν ὥς μ' ἀποκτείνει τὸ σόν.  
οὐκ εἰ πατρώας ἐκτὸς ὡς τάχιστα γῆς ;

ΙΠΠ. ποῖ δῆθ' ὁ τλήμων τρέφομαι ; τίνος  
ξένων

δόμους ἔσειμι τῇδ' ἐπ' αἰτία φυγῶν ;

1068 ΘΗ. ὅστις γυναικῶν λυμεῶνας ἤδεταί  
ξένους κομίζων καὶ ξυνοικούρους κακῶν.

ΙΠΠ. αἰαῖ· πρὸς ἥπαρ δακρύων τ' ἐγγὺς τόδε,  
εἰ δὴ κακός τε φαίνομαι δοκῶ τέ σοι.

1072 ΘΗ. τότε στενάζειν καὶ προγιγνώσκειν σ'  
ἐχρῆν,

ὅτ' ἐς πατρώαν ἄλοχον ὑβρίζειν ἔτλης.

ΙΠΠ. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι  
καὶ μαρτυρήσαιτ' εἰ κακὸς πέφυκ' ἀνὴρ.

1076 ΘΗ. ἐς τοὺς ἀφώνους μάρτυρας φεύγεις ;  
σαφῶς

τόδ' ἔργον οὐ λέγον σε μηνύει κακόν.

ΙΠΠ. φεῦ·

εἴθ' ἦν ἐμavτὸν προσβλέπειν ἐναντίον  
στάνθ', ὡς ἐδάκρυσ' οἷα πάσχομεν κακά.

1080 ΘΗ. πολλῶ γε μᾶλλον σαντὸν ἥσκησας σέ-  
βειν,

ἢ τοὺς τεκόντας ὅσια δρᾶν, δίκαιος ὢν.

ΙΠΠ. ὦ δυστάλαινα μήτερ, ὦ πικραὶ γοναί.  
μηδεὶς ποτ' εἴη τῶν ἐμῶν φίλων νύθος.

1084 ΘΗ. οὐχ' ἔλξετ' αὐτόν, δμῶες ; οὐκ ἀκούετε  
πάλαι ξενούσθαι τύνδε προὔννεπόντ' αὖ με ;

1086 ΙΠΠ. κλαίων τις αὐτῶν ἄρ' ἐμοῦ γε θίξεται·  
σὺ δ' αὐτός, εἴ σοι θυμός, ἐξώθει χθονός.

1088 ΘΗ. δράσω τάδ', εἰ μὴ τοῖς ἐμοῖς πείσει λό-  
γοις·

οὐ γὰρ τις οἶκτος σῆς μ' ὑπέρχεται φυγῆς.

ΙΠΠ. ἄραρεν, ὡς ἔοικεν· ὦ τάλας ἐγώ.  
ὡς οἶδα μὲν ταῦτ', οἶδα δ' οὐχ ὅπως φράσω.

1092 ὦ φιλάττη μοι δαιμόνων Λητοῦς κόρη,  
σύνθακε, συγκύναγε, φευξόμεσθα δὴ  
κλεινὰς Ἀθήνας. ἀλλὰ χαίρετ', ὦ πόλις  
καὶ γαῖ' Ἐρεχθέως· ὦ πέδον Τροιζήνιον,

1096 ὡς ἐγκαθηβάν πόλλ' ἔχεις εὐδαίμονα,  
χαῖρ'. ὕστατον γάρ σ' εἰσορῶν προσφθέγγομαι.  
ἴτ', ὦ νέοι μοι τῆσδε γῆς ὁμήλικες,  
προσείπαθ' ἡμᾶς καὶ προπέμψατε χθονός·

1100 ὡς οὐποτ' ἄλλον ἄνδρα σωφρονέστερον  
ὕψεσθε, κεῖ μὴ ταῦτ' ἐμῷ δοκεῖ πατρί.

ΧΟΡ. ἡ μέγα μοι τὰ θεῶν μελεδήμαθ', ὅταν  
φρένας ἔλθῃ,

1104 λύπας παραιεῖ·  
ζύνεσιν δέ τιν' ἐλπίδι κεύθων  
λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἔργμασι  
λεύσσω·

1108 ἄλλα γὰρ ἄλλοθεν ἀμείβεται  
μετὰ δ' ἴσταται ἀνδράσιν αἰὼν  
πολυπλάνητος αἰεῖ.  
εἴθε μοι εὐξαμένα θεόθεν τάδε μοῖρα παράσχοι,

1112 τύχαν μετ' ὀλβου  
καὶ ἀκήρατον ἄλγεσι θυμόν·  
δόξα δὲ μήτ' ἀτρεκῆς μήτ' αὖ παράσημος ἐνείη·  
ῥάδια δ' ἦθεα τὸν αὖριον

1116 μεταβαλλομένα χρόνον αἰεῖ  
βίον συνευτυχοῖην.

1120 οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, παρὰ δ' ἐλπίδα  
λεύσσω

ἐπεὶ τὸν Ἑλλαντίας  
φανεριώτατον ἀστέρ' Ἀθήνας

1124 εἶδομεν εἶδομεν ἐκ πατρὸς ὀργᾶς  
ἄλλαν ἐπ' αἴαν ἰέμενον.  
ὦ ψάμαθοι πολίτηδος ἀκτᾶς



- 1128 δρυμός τ' ὄρειος, ὅθι κυνῶν  
ὠκυπόδων μέτα θήρας ἔναιρην  
Δίκτυνναν ἀμφὶ σεμνάν.  
1132 οὐκέτι συζυγίαν πῶλων Ἐνετᾶν ἐπιβάσει  
τὸν ἀμφὶ Λίμνας τρόχον  
κατέχων ποδὶ γυμνάδας ἵππους.  
μοῦσα δ' ἄνπνος ὑπ' ἀντυγι χορδᾶν  
1136 λήξει πατρῶον ἀνὰ δόμον·  
ἀστέφανοι δὲ κόρας ἀνάπανλαι  
Αατοῦς βαθεῖαν ἀνὰ χλόαν·  
1140 νυμφιδία δ' ἀπόλωλε φυγᾷ σᾷ  
λέκτρων ἀμιλλα κούραις.  
ἐγὼ δὲ σᾷ δυστυχίᾳ δάκρυσιν διοίσω  
1144 πότμον ἀποτμον· τάλαινα  
μάτερ, ἔτεκες ἀνόνατα· φεῦ,  
μανίῳ θεοῖσιν·  
ἰὼ ἰὼ συζυγαί Χάριτες, τί \*  
1148 τὸν τάλανα πατρίας γᾶς  
τὸν οὐδὲν ἄτας αἴτιον  
πέμπετε τῶνδ' ἀπ' οἴκων;  
καὶ μὴν ὁπαδὸν Ἴππολύτου τόνδ' εἰσορῶ  
1152 σπουδῇ σκυθρωπὸν πρὸς δόμους ὀρμώμενον.

## ΑΓΓΕΛΟΣ.

- ποῖ γῆς ἄνακτα τῆσδε Θησέα μολὼν  
εὐροίμ' ἄν, ὃ γυναῖκες; εἴπερ ἴστε, μοι  
σημήνατ'· ἄρα τῶνδε δωμάτων ἔσω;  
1156 ΧΟΡ. ὃδ' αὐτὸς ἔξω δωμάτων πορεύεται.  
ΑΓΓ. Θησεῦ, μερίμνης ἄξιον φέρω λόγον  
σοὶ καὶ πολίταις οἳ τ' Ἀθηναίων πόλιν  
ναίουσι καὶ γῆς τέρμονας Τροϊζηνίας.  
1160 ΘΗ. τί δ' ἔστι; μὲν τις συμφορὰ νεωτέρα  
δισσὰς κατέλιψ' ἀστυγείτονας πόλεις;  
ΑΓΓ. Ἴππόλυτος οὐκέτ' ἔστιν, ὥς εἰπεῖν  
ἔπος·  
δέδορκε μέντοι φῶς ἐπὶ σμικρᾷ ροπῇς.  
1164 ΘΗ. πρὸς τοῦ; δι' ἔχθρας μὲν τις ἦν ἀφιγ-  
μένος,  
ὅτου κατήσχυν' ἄλοχον ὥς πατρὸς βία;  
ΑΓΓ. οἰκέτορ αὐτὸν ὤλεσ' ἀρμάτων ὄχος,

1167 ἀραί τε τοῦ σοῦ στόματος, ἄς σὺ σῶ πατρὶ

1168 πόντου κρέοντι παιδὸς ἡράσω πέρι.

ΘΗ. ὦ θεοὶ Πύσειδον θ', ὡς ἄρ' ἦσθ' ἐμὸς  
πατὴρ

ὀρθῶς, ἀκούσας τῶν ἐμῶν κατευγμάτων.

πῶς καὶ διώλετ' εἰπέ· τῷ τρόπῳ Δίκης

1172 ἔπαισεν αὐτὸν ῥόπτρον αἰσχύναντ' ἐμέ;

ΑΓΓ. ἡμεῖς μὲν ἀκτῆς κυμοδέγμονος πέλας

ψήκτραισιν ἵππων ἐκτενίζομεν τρίχας

κλαίοντες· ἦλθε γάρ τις ἄγγελος λέγων

1176 ὡς οὐκέτ' ἐν γῇ τῇδ' ἀναστρέψοι πόδα

Ἴππόλυτος, ἐκ σοῦ τλήμονας φυγὰς ἔχων.

ὁ δ' ἦλθε ταῦτ' ὁ δακρύων φέρων μέλος

ἡμῖν ἐπ' ἀκταῖς. μυρία δ' ὀπισθόπους

1180 φίλων ἅμ' ἔστειχ' ἡλίκων ὁμήγουρις.

χρόνῳ δὲ δήποτ' εἶπ' ἀπαλλαχθεὶς γόων,

τί ταῦτ' ἀλύω; πειστέον πατρὸς λόγοις.

ἐντύνανθ' ἵππους ἄρμασι ζυγηφόρους,

1184 δμῶες· πόλις γὰρ οὐκέτ' ἔστιν ἥδε μοι.

τοῦνθένδε μέντοι πᾶς ἀνὴρ ἠπείγετο,

καὶ θᾶσσον ἢ λέγοι τις ἐξηρτυμένας

πώλους παρ' αὐτὸν δεσπότην ἐστήσαμεν.

1188 μάρπτει δὲ χερσὶν ἡνίας ἀπ' ἄντυγος,

αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδας.

καὶ πρῶτα μὲν θεοῖς εἶπ' ἀναπτύξας χέρας,

Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ·

1192 αἰσθοίτο δ' ἡμᾶς ὡς ἀτιμάζει πατὴρ

ἦτοι θανόντας ἢ φάος δεδορκότας.

κἂν τῷδ' ἐπῆγε κέντρον ἐς χεῖρας λαβὼν

πώλοις ὁμαρτῇ· πρόσπολοι δ' ὑφ' ἄρματος

1196 πέλας χαλινῶν εἰπόμεσθα δεσπύτη

τὴν εὐθὺς Ἀργούς ἀπιδανρίας ὁδόν.

ἐπεὶ δ' ἔρημον χώρον εἰσεβάλλομεν,

ἀκτὴ τίς ἐστι τοῦπέκεινα τῆσδε γῆς,

1200 πρὸς πόντον ἥδη κειμένη Σαρωνικόν.

ἐνθεν τις ἡχὼ χθόνιος ὡς βροντῇ Διὸς

βαρὺν βρόμον μεθήκε, φρικώδη κλύειν·

ὀρθὸν δὲ κρατ' ἔστησαν οὐς τ' ἐς οὐρανὸν

1204 ἵπποι· παρ' ἡμῖν δ' ἦν φόβος νεανικὸς

πόθεν πύτ' εἶη φθόγγος. ἐς δ' ἀλὶρρόθους

- 1206 ἀκτὰς ἀποβλέψαντες ἱερὸν εἶδομεν  
 κῦμ' οὐρανῷ στηρίζον, ὥστ' ἀφρηθή  
 1208 Σκείρωνος ἀκτὰς ὄμμα τοῦμόν εἰσορᾶν·  
 ἔκρυπτε δ' Ἴσθμόν καὶ πέτραν Ἀσκληπιοῦ.  
 κάπειτ' ἀνοιδῆσάν τε καὶ πέριξ ἀφρόν  
 πολὺν καχλάζον ποντίῳ φύσῃματι  
 1212 χωρεῖ πρὸς ἀκτὰς, οὗ τέθριππος ἦν ὄχος·  
 αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα  
 κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας,  
 οὗ πᾶσα μὲν χθὼν φθέγματος πληρουμένη,  
 1216 φρικῶδες ἀντεφθέγγετ', εἰσορώσι δὲ  
 κρεῖσσον θέαμα δεργμάτων ἐφαίνετο.  
 εὐθύς δὲ πώλοις δεινὸς ἐμπίπτει φόβος·  
 καὶ δεσπότης μὲν ἵππικοῖς ἐν ἤθεσι  
 1220 πολὺς ξυνοικῶν ἦρπασ' ἡνίας χεροῖν,  
 ἔλκει δὲ κώπην ὥστε ναυβάτης ἀνὴρ  
 ἱμάσιν ἐς τοῦπισθεν ἀρτήσας δέμας·  
 αἱ δ' ἐνδακοῦσαι στόμια πυριγενῇ γνάθοις  
 1224 βία φέρουσιν, οὔτε ναυκλήρου χερὸς  
 οὔθ' ἵπποδέσμων οὔτε κολλητῶν ὄχων  
 μεταστρέφουσαι. κεῖ μὲν ἐς τὰ μαλθακὰ  
 γαίᾳς ἔχων οἶακας ἰθύνει δρόμον,  
 1228 προῦφαίνεται· εἰς τοῦμπροσθεν, ὥστ' ἀναστρέφειν  
 ταῦρος, φόβῳ τέτρωρον ἐκμαίνων ὄχον·  
 εἰ δ' ἐς πέτρας φέροντο μαργώσαι φρένας,  
 σιγῇ πελάζων ἀντυγὶ ξυνείπετο,  
 1232 ἐς τοῦθ' ἔως ἔσφηλε κἀνεχαίτισεν,  
 ἀψίδα πέτρῳ προσβαλὼν ὀχήματος·  
 σύμφυρτα δ' ἦν ἅπαντα· σύριγγές τ' ἄνω  
 τροχῶν ἐπήδων ἀξόνων τ' ἐνήλατα.  
 1236 αὐτὸς δ' ὁ τλήμων ἡνίασιν ἐμπλακεῖς  
 δεσμὸν δυσεξήνυστον ἔλκεται δεθείς,  
 σποδοῦμενος μὲν πρὸς πέτρας φίλον κάρα,  
 θραύων δὲ σάρκας, δεινὰ δ' ἐξαυδῶν κλύειν,  
 1240 στήτ', ὃ φάτναισι ταῖς ἐμαῖς τεθραμμέναι,  
 μή μ' ἐξαλείψῃτ'. ὃ πατὴρ δὲ τάλαιν' ἀρά·  
 τίς ἄνδρ' ἄριστον βούλεται σῶσαι παρών ;  
 πολλοὶ δὲ βουλευθέντες ὑστέρῳ ποδὶ  
 1244 ἔλειπόμεσθα. χῶ μὲν ἐκ δεσμῶν λυθεῖς  
 τμητῶν ἱμάντων οὐ κάτοιδ' ὅτῃ τρόπῳ

- 1246 πίπτει, βραχὺν δὲ βίοτον ἐμπνέων ἔτι  
ἵπποι δ' ἐκρυφθεν καὶ τὸ δύστηνον τέρας  
1248 ταύρου λεπαίας οὐ κάτοιδ' ὅποι χθονός.  
δοῦλος μὲν οὖν ἔγωγε σὺν δόμῳ, ἀναξ,  
ἀτὰρ τοσοῦτόν γ' οὐ δυνήσομαι ποτε  
τὸν σὸν πιθέσθαι παῖδ' ὅπως ἐστὶν κακός,  
252 οὐδ' εἰ γυναικῶν πᾶν κρεμασθείη γένος,  
καὶ τὴν ἐν Ἰδῇ γραμμάτων πλήσειέ τις  
πεύκην, ἐπεὶ νιν ἐσθλὸν ὄντ' ἐπίσταμαι.

ΧΟΡ. αἰαῖ. κέκρανται συμφορὰ νέων κα-  
κῶν,

- 256 οὐδ' ἔστι μοίρας τοῦ χρεῶν τ' ἀπαλλαγῇ.  
ΘΗ. μίσει μὲν ἀνδρὸς τοῦ πεπονθότος τάδε  
λόγοισιν ἦσθην τοῖσδε· νῦν δ' αἰδοῦμενος  
θεούς τ' ἐκείνόν θ', οὐνεκ' ἐστὶν ἐξ ἐμοῦ,  
260 οὐθ' ἠδομαι τοῖσδ' οὐτ' ἐπάχθομαι κακοῖς.

ΑΓΓ. πῶς οὖν; κομίζειν, ἢ τί χρὴ τὸν ἄθ-  
λιον

- δράσαντας ἡμᾶς σῇ χαρίζεσθαι φρενί;  
φρόντιζ· ἐμοῖς δὲ χρώμενος βουλευμασιν  
264 οὐκ ὤμους ἐς σὸν παῖδα δυστυχοῦντ' ἔσει.

- ΘΗ. κομίζειτ' αὐτόν, ὥς ἰδὼν ἐν ὄμμασι  
τὸν τὰμ' ἀπαρνηθέντα μὴ χρᾶναι λέχη  
λόγοις τ' ἐλέγξω δαιμόνων τε συμφοραῖς.

- 268 ΧΟΡ. σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βρο-  
τῶν

ἄγεις, Κύπρι· σὺν δ'  
ὁ ποικιλόπτερος ἀμφιβαλὼν  
ᾠκυτάτῳ πτερῷ.

- 72 ποτᾶται δ' ἐπὶ γαῖαν εὐάχητόν θ'  
άλμυρόν ἐπὶ πόντον.  
θέλγει δ' Ἐρως, ᾧ μαινομένα κραδία  
πτανὸς ἐφορμάσῃ

- 76 χρυσοφαῖς, φύσιν  
ὀρεσκόων σκυλάκων  
πελαγίων θ' ὅσα τε γὰ τρέφει,  
τὰν Ἄλιος αἰθομένην δέρκεται,  
80 ἄνδρας τε· συμπάντων δὲ  
βασιληῖδα τιμάν, Κύπρι,  
τῶνδε μόνα κρατύνεις.



## ΑΡΤΕΜΙΣ.

- 1283 σὲ τὸν εὐπατρίδαν Αἰγέως κέλομαι  
 1284 παῖδ' ἐπακούσαι  
 Λητοῦς δὲ κόρη σ' Ἀρτεμις αὐδῶ.  
 Θησεῦ, τί τάλας τοῖσδε συνήδει,  
 παῖδ' οὐχ ὁσίως σὸν ἀποκτείνας,  
 1288 ψευδέσι μύθοις ἀλόχου πεισθεῖς  
 ἀφανῇ; φανερά δ' εἶλέν σ' ἄτα.  
 πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις  
 δέμας αἰσχυνθείς,  
 1292 ἦ πτηνὸς ἄνω μεταβάς βίοτον  
 πήματος ἔξω πόδα τοῦδ' ἀνέχεις;  
 ὥς ἐν γ' ἀγαθοῖς ἀνδράσιν οὐ σοι  
 κτητὸν βίοντος μέρος ἐστίν.  
 1296 ἄκουε, Θησεῦ, σῶν κακῶν κατάστασιν·  
 καίτοι προκόψω γ' οὐδέν, ἀλγυνῶ δὲ σέ.  
 ἀλλ' ἐς τόδ' ἦλθον, παιδὸς ἐκδεῖξαι φρένα  
 τοῦ σοῦ δικαίαν, ὥς ὑπ' εὐκλείας θάνῃ,  
 1300 καὶ σῆς γυναικὸς οἶστρον, ἣ τρόπον τινα  
 γενναιότητα· τῆς γὰρ ἐχθίστης θεῶν  
 ἡμῖν ὕσαισι παρθένειος ἡδονῇ  
 δηχθεῖσα κέντροις παιδὸς ἠράσθη σέθεν.  
 1304 γνῶμῃ δὲ νικᾷν τὴν Κύπριν πειρωμένη  
 τροφῶν διώλετ' οὐχ ἐκοῦσα μηχαναῖς,  
 ἣ σῶ δι' ὄρκων παιδί σημαίνει νόσον.  
 ὁ δ', ὥσπερ οὖν δίκαιον, οὐκ ἐφέσπετο  
 1308 λόγοισιν, οὐδ' αὖ πρὸς σέθεν κακούμενος  
 ὄρκων ἀφείλε πίστιν, εὐσεβῆς γεγώς.  
 ἣ δ' εἰς ἐλεγχον μὴ πέσῃ φοβουμένη,  
 ψευδεῖς γραφὰς ἔγραψε καὶ διώλεσε  
 1312 δόλοισι σὸν παῖδ', ἀλλ' ὅμως ἐπεισέ σε.  
 ΟΗ. οἴμοι.  
 ΑΡΤ. δάκνει σε, Θησεῦ, μῦθος; ἀλλ' ἔχ' ἢ  
 συχος,  
 τοῦνθένδ' ἀκούσας ὥς ἂν οἰμώξης πλέον.  
 ἄρ' οἶσθα πατρὸς τρεῖς ἀρὰς σαφεῖς ἔχων,  
 1316 ὦν τὴν μίαν παρεῖλες, ὦ κάκιστε σύ,  
 ἐς παῖδα τὸν σόν, ἐξὸν εἰς ἐχθρόν τινα.  
 πατὴρ μὲν οὖν σοι πόντιος φρονῶν καλῶς



- 1319 ἔδωχ' ὅσον περ χοῖν, ἐπεὶ περ ἤνεσεν·  
 1320 σὺ δ' ἐν τ' ἐκείνῳ καὶ ἐμοὶ φαίνει κακός,  
 ὃς οὔτε πίστιν οὔτε μάντεων ὅπα  
 ἔμεινας, οὐδ' ἠλεγξας, οὐ χρόνῳ μακρῷ  
 σκέψιν γ' ἐνείμας, ἀλλὰ θάσσον ἢ σ' ἐχοῖν  
 1324 ἀρὰς ἀφῆκας παιδὶ καὶ κατέκτανες.

ΘΗ. δέσποιν', ὀλοίμην.

ΑΡΤ.

δεῖν' ἐπραξας, ἀλλ

ὅμως

- ἔτ' ἔστι καὶ σοὶ τῶνδε συγγνώμης τυχεῖν·  
 Κύπρις γὰρ ἤθελ' ὥστε γίγνεσθαι τάδε,  
 1328 πληροῦσα θυμόν. θεοῖσι δ' ὧδ' ἔχει νόμος·  
 οὐδέεις ἀπαντᾶν βούλεται προθυμία  
 τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἰεί.  
 ἐπεὶ σάφ' ἴσθι, Ζῆνα μὴ φοβουμένη,  
 1332 οὐκ ἂν ποτ' ἦλθον ἐς τόδ' αἰσχύνης ἐγὼ  
 ὥστ' ἄνδρα πάντων φίλτατον βροτῶν ἐμοὶ  
 θανεῖν ἰᾶσαι. τὴν δὲ σὴν ἀμαρτίαν  
 τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης·  
 1336 ἔπειτα δ' ἡ θανοῦσ' ἀνάλωσεν γυνή  
 λόγων ἐλέγχους ὥστε σὴν πείσαι φρένα.  
 μάλιστα μὲν νυν σοὶ τάδ' ἔρρωγεν κακά,  
 λύπη δὲ καμοί· τοὺς γὰρ εὐσεβεῖς θεοὶ  
 1340 θνήσκοντας οὐ χαίρουσι· τοὺς γε μὴν κακοῦς  
 αὐτοῖς τέκνοισι καὶ δόμοις ἐξόλλυνμεν.

ΧΟΡ. καὶ μὴν ὁ τάλας ὅδε δὴ στείχει,

σάρκας νεαρὰς

- 1344 ξανθὸν τε κᾶρα διαλυμανθείς.

ὦ πόνος οἴκων, οἶον ἐκράνθη

δίδυμον μελάθροισ

πένθος θεόθεν καταληπτόν.

- 1348 ΙΠΠ. αἰαῖ αἰαῖ

δύστανος ἐγώ, πατρός ἐξ ἀδίκου

χρησμοῖς ἀδίκους διελυμάνθην.

ἀπόλωλα τάλας, οἶμοι μοι.

- 1352 διὰ μου κεφαλᾶς ἤσσουνσ' ὀδύνας,  
 κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος.  
 σχέες, ἀπειρηκὸς σῶμ' ἀναπαύσω.  
 ἔ. ἔ.

ὦ στρυγνὸν ὄχημ' ἵππειον, ἐμῆς

- 1356 βόσκημα χερός,  
 διά μ' ἔφθειας, κατὰ δ' ἔκτεινας.  
 φεῦ φεῦ· πρὸς θεῶν, ἀτρέμας, δμῶες,  
 χροὸς ἐλκῶδους ἄπτεσθε χεροῖν.
- 1369 τίς ἐφέστηκ' ἐνδέξια πλευροῖς;  
 πρόσφορά μ' αἶρετε, σύντονα δ' ἔλκετε  
 τὸν κακοδαίμονα καὶ κατάρατον  
 πατὴρ ἀμπλακίαις. Ζεῦ Ζεῦ, τάδ' ὄρας;  
 1364 ὅδ' ὁ σεμνὸς ἐγὼ καὶ θεοσέπτωρ,  
 ὅδ' ὁ σωφροσύνη πάντας ὑπερσχῶν  
 προὔπτον ἐς Ἄιδαν στείχω κατὰ γᾶς,  
 ὀλέσας βίοντον.
- 1368 μόχθους δ' ἄλλως τῆς εὐσεβίας  
 εἰς ἀνθρώπους ἐπόνησα.  
 αἰαῖ αἰαῖ  
 καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει.
- 1372 μέθετέ με τὸν τάλανα·  
 καί μοι θάνατος παιᾶν ἔλθοι.  
 προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαί-  
 μονά μ'· ἀμφιτόμου λόγχας ἔραμαι
- 1376 διαμοιρᾶσαι,  
 διὰ τ' εὐνᾶσαι τὸν ἐμὸν βίοντον.  
 ὦ πατὴρ ἐμοῦ δύστανος ἀρά,  
 μαιφόνων τε συγγόνων,
- 1380 παλαιῶν προγεννητόρων  
 ἐξορίζεται κακόν, οὐδὲ μέλλει,  
 ἐμολέ τ' ἐπ' ἐμέ, τί ποτε, τὸν οὐ-  
 δὲν ὄντ' ἐπαίτιον κακῶν;
- 1384 ἰὼ μοί μοι, τί φῶ;  
 πῶς ἀπαλλάξω βιοτὰν  
 ἐμὴν τοῦδ' ἀναλγήτου πάθους;  
 εἴθε με κοιμίσειε τὸν δυσδαίμονα
- 1388 Ἄιδου μέλαινα νύκτερός τ' ἀνάγκα.  
 ΑΡΤ. ὦ τλήμον, οἷα ξυμφορᾷ ξυνεζύγης.  
 ὃ δ' εὐγενές σε τῶν φρενῶν διώλεσεν.  
 ΙΠΠ. ἔα.  
 ὦ θεῖον ὀδμῆς πνεῦμα· καὶ γὰρ ἐν κακοῖς  
 1392 ὦν ῥσθόμην σου κἀνεκουφίσθην δέμας·  
 ἔστ' ἐν τόποισι τοισίδ' Ἀρτεμις θεά.  
 ΑΡΤ. ὦ τλήμον, ἔστι, σοί γε φιλτάτη θεῶν

- 1395 ΙΠΠ. ὀρᾷς με, δέσποιν', ὡς ἔχω, τὸν ἄθλιον;
- 1396 ΑΡΤ. ὀρῶ· κατ' ὕσσων δ' οὐ θέμις βαλεῖν δάκρυ.
- ΙΠΠ. οὐκ ἔστι σοι κυναγὸς οὐδ' ὑπηρέτης.
- ΑΡΤ. οὐ δῆτ'· ἀτάρ μοι προσφιλεῖς ἀπόλυσαι.
- ΙΠΠ. οὐδ' ἵππονώμας οὐδ' ἀγαλμάτων φύλαξ.
- 1400 ΑΡΤ. Κύπρις γὰρ ἡ πανοῦργος ᾧδ' ἐμήσατο.
- ΙΠΠ. ᾧμοι. φρονῶ δὴ δαίμον' ἢ μ' ἀπώλεσε.
- ΑΡΤ. τιμῆς ἐμέμφθη, σωφρονοῦντι δ' ἤχθετο.
- ΙΠΠ. τρεῖς ὄντας ἡμᾶς ὤλεσ', ἤσθημαι, μία.
- 1404 ΑΡΤ. πατέρα τε καὶ σὲ καὶ τρίτην ξυνάρορον.
- ΙΠΠ. ᾧμωξα τοίνυν καὶ πατρός δυσπραξίας.
- ΑΡΤ. ἐξηπατήθη δαίμονος βουλευμασιν.
- ΙΠΠ. ᾧ δυστάλας σὺ τῇσδε συμφορᾷς, πάτερ.
- 1408 ΘΗ. ὄλωλα, τέκνον, οὐδέ μοι χάρις βίου.
- ΙΠΠ. στένω σὲ μᾶλλον ἢ μὲ τῆς ἀμαρτίας.
- ΘΗ. εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός.
- ΙΠΠ. ᾧ δῶρα πατρός σοῦ Ποσειδῶνος πικρά.
- 1412 ΘΗ. ὡς μήποτ' ἐλθεῖν ὦφελ' ἐς τοῦμόν στομα.
- ΙΠΠ. τί δ'; ἔκτανές τ' αὖν μ', ὡς τότ' ἦσθ' ὠργισμένος.
- ΘΗ. δόξης γὰρ ἤμεν πρὸς θεῶν ἐσφαλμένοι.
- ΙΠΠ. φεῦ.
- εἴθ' ἦν ἀραῖον δαίμοσιν βροτῶν γένος.
- 1416 ΑΡΤ. ἔασον· οὐ γὰρ οὐδὲ γῆς ὑπὸ ζόφον θεᾶς ἄτιμοι Κύπριδος ἐκ προθυμίας ὀργαὶ κατασκήψουσιν ἐς τὸ σὸν δέμας, σῆς εὐσεβείας καγαθῆς φορενὸς χάριν.
- 1420 ἐγὼ γὰρ αὐτῆς ἄλλον ἐξ ἐμῆς χερὸς ὃς ἂν μάλιστα φίλτατος κυρῇ βροτῶν τόξοις ἀφύκτοις τοῖσδε τιμωρήσομαι.
- σοὶ δ', ᾧ ταλαίπωρ', ἀντὶ τῶνδε τῶν κακῶν
- 1424 τιμὰς μεγίστας ἐν πόλει Τροίηνιᾳ δώσω· κόραι γὰρ ἄζυγες γάμων πάρος κόμας κεροῦνταί σοι, δι' αἰῶνος μακροῦ πένθη μεγίστα δακρύων καρπομένη.
- 1428 αἰεὶ δὲ μουσοποιὸς ἐς σὲ παρθένων



- 1429 ἔσται μέριμνα, κοῦκ ἀνώνυμος πεσὼν  
 ἔρως ὁ Φαίδρας ἐς σὲ σιγηθήσεται.  
 σὺ δ', ὦ γεραιοῦ τέκνον Αἰγέως, λάβε  
 1432 σὸν παῖδ' ἐν ἀγκάλαισι καὶ προσέλकुσαι·  
 ἄκων γὰρ ὤλεσάς νιν· ἀνθρώποισι δὲ  
 θεῶν διδόντων εἰκὸς ἐξαμαρτάνειν.  
 καὶ σοὶ παραινῶ πατέρα μὴ στυγεῖν σέθεν,  
 1436 Ἰππόλυτ'· ἔχεις γὰρ μοῖραν ἢ διεφθάρης.  
 καὶ χαῖρ'· ἐμοὶ γὰρ οὐ θέμις φθιτοὺς ὁρᾶν,  
 οὐδ' ὄμμα χροαίνειν θανασίμοισιν ἐκπνοαῖς·  
 ὁρῶ δέ σ' ἤδη τοῦδε πλησίον κακοῦ.  
 1440 ΙΠΠ. χαίρουσα καὶ σὺ στεῖχε, παρθέν' ὀλβία·  
 μακρὰν δὲ λείποις ῥαδίως ὁμιλίαν.  
 λύω δὲ νεῖκος πατρὶ χορηζούσης σέθεν·  
 καὶ γὰρ πάροιθε σοῖς ἐπειθόμην λόγοις.  
 1444 αἰαῖ· κατ' ὅσων κιγχάνει μ' ἤδη σκότος.  
 λαβοῦ, πάτερ, μόν, καὶ κατόρθωσόν δέμας.  
 ΘΗ. ὦμοι, τέκνον, τί δρᾷς με τὸν δυσδαί-  
 μονα;  
 ΙΠΠ. ὀλωλα, καὶ δὴ νερτέρων ὁρῶ πύλας.  
 1448 ΘΗ. ἢ τὴν ἐμὴν ἀναγνον ἐκλιπὼν φρένα;  
 ΙΠΠ. οὐ δῆτ', ἐπεὶ σε τοῦδ' ἐλευθερῶ φόνον.  
 ΘΗ. τί φῆς; ἀφίης αἵματός μ' ἐλεύθερον;  
 ΙΠΠ. τὴν τοξόδαμνον Ἄρτεμιν μαρτύρομαι.  
 1452 ΘΗ. ὦ φίλταθ', ὥς γενναῖος ἐκφαίνει πατρί.  
 ΙΠΠ. ὦ χαῖρε καὶ σύ, χαῖρε πολλὰ μοι, πάτερ.  
 ΘΗ. ὦμοι φρενὸς σῆς εὐσεβοῦς τε καγαθῆς.  
 ΙΠΠ. τοιῶνδε παίδων γνησίων εὐχου τυχεῖν.  
 1456 ΘΗ. μή νυν προδῶς με, τέκνον, ἀλλὰ καρ-  
 τέρει.  
 ΙΠΠ. κεκαρτέρηται τᾶμ'. ὀλωλα γάρ, πάτερ·  
 κρύψον δέ μου πρόσωπον ὥς τάχος πέπλοις.  
 ΘΗ. ὦ κλεῖν' Ἀθηνῶν Παλλάδος θ' ὀρίσματα,  
 1460 οἶον στερήσεσθ' ἀνδρός. ὦ τλήμων ἐγώ.  
 ὥς πολλά, Κύπρι, σὼν κακῶν μεμνήσομαι.  
 ΧΟΡ. κοινὸν τόδ' ἄχος πᾶσι πολίταις  
 ἦλθεν ἀέλπτως.  
 1464 πολλῶν δακρύων ἔσται πίτυλος·  
 τῶν γὰρ μεγάλων ἀξιοπενθεῖς  
 φῆμαι μᾶλλον κατέχουσιν.

## NOTES.

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**ἀλλή μὲν.** The opposing sentence, which the particle *μὲν* had us to expect, is not contained in the words *ὅσοι τε πόντου ν τ' Ἀτλαντικῶν κτλ.*, but in those which follow from v. 10. however, on account of the intervening sentences, are not to the preceding by the particle *δέ*, but coupled to them in manner as is rendered necessary by what immediately pre-  
hem. A similar construction occurs in Soph. Trach. 6.

1. [Hartung reads, as Monk wished to do, *ὅσοι δέ*.]  
**ντου** [i. e. the *Pontus Euxinus*: if the Mediterranean were *ἴσοι πόντου εἰσω ναίουσι* would denote only the islands, and all other countries. The passage which Monk cites (v. 1053, so far from overthrowing the interpretation I have given, establishes it. It is well known that the river Phasis, Colchis, sea on whose shores it stood, were considered the limits of d on that side. *Htg.*]

**Ἀμαζόνος τόκος.** Theseus accompanied Hercules on his on to fetch the girdle of Hippolytê, queen of the Amazons, as the gift of Arès. Theseus, after the victory, received, as e of the captives, either Hippolytê herself, or Antiopê; and the father of Hippolytus by her.]

**γνοῦ Πιθέως παιδεύματα.** Schol. *ἀγνὸν Πιθία*, as he says Medea (v. 684), *παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος*. tus was brought up by Pittheus, the father of Æthra, mother us; and Pittheus was a wise man, a soothsayer, and conse- the gods. In this place the epithet *ἀγνός* is perhaps y chosen, and applied to Pittheus as the educator of Hippo- *παιδεύματα* is said of Hippolytus alone, as in Soph. Philoct. *ήματα* of one drinking-cup; *νμφεῖα* of Antigone. Antig. 568; o. Hec., *προσφάγματα* of one victim; Orest. 1051, *κέδρου ατα* of one sepulchre; Androm. 1277, *συγκοιμήματα* of Troad. 254, *νμφευτήρια* of Cassandra. *Monk.*

**αὔει γάμων.** As *γάμος*, especially in the plural, signifies not tials and marriage, but also the bride herself and wedlock, s appropriately used here, as well as below, 1026, *ἔπτεσθαι*. These expressions are not more free than in v. 885, *ἐννῆς*



19. *ὀμιλίας*. Porson has corrected *ὀμιλίαν*, though Lascaris reads *ὀμιλία*. There is no need of this change. See Lobeck's note Soph. Aj. 277, and mine on Med. 76.—*προσπίπτειν* here signifies *aliquem incidere, sese ad aliquem applicare*; nor does its being joined to an *accusative* without a preposition present any difficulty; the so, because, if we look at the sense of the whole passage, it bears on the signification of *getting, acquiring*.

23. *πάλαι προκόψας* (*having long ago prepared*). What is commonly called the *nominative absolute*: but it may be explained supposing the poet to have begun the sentence as if about to *προκόψασα οὐ πόνου πολλοῦ δέομαι*, or something of the kind, then, at the end of the sentence, to have fallen into another construction. This is the origin of all *anacolutha*.

25. *σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων*. "That he might see venerable Eleusinian mysteries; and, having seen them, might be perfected." *Valckenaer*. The *μεμνημένοι, novices*, were not admitted into the inner holy-place to view the mystic rites, till after five years' training. After that time they became *ἐπόπται* and *τέλειοι*.

27. *καρδίαν κατέσχετο ἔρωτι δεινῷ*, *allowed her heart to be enthralled with a fierce love*. Monk wrote from conjecture *κατείχετο*, and others have approved the reading, but wrongly; for the imperfect could not be tolerated here.

30. [*κατόψιον* (sc. *πέτραν*. *Htg.*) γῆς τῆσδε = ὅθεν ἦν καθ' εἰς τὴν Τροϊζῆνα. *Sch.*]

32. *ἔρως ἔρωτ' ἔκδημον*, i. e. *burning with love for an absent one*. These words do not so much designate the man whom Phædra loved as the reason why she founded a temple of Venus. The words which follow I would interpret: *but afterwards she gave out that (the temple) the goddess had been founded in honour of Hippolytus*. Diodor. Sic. 62, and Asclepiades in Schol. Od. xi. 320, relate that the temple of Venus dedicated by Phædra stood on the Acropolis.

35. Pallas was the son of Pandion, brother of Ægeus. He and his sons were slain by Theseus for stirring up sedition in Attica, aiming at regal power. Plut., Thes. p. 5. E, and Philochorus, in Schol. to Euripides, have related the story.

37. *ἐνιαυσίαν ἔκδημον αἰνέσας φυγὴν*. Schol.: As it was the custom that those who had slain their countrymen or kinsfolk should expiate the pollution by a voluntary exile, he retired into banishment for his wife; for it was the custom for those who fled on account of bloodshed to remain out of their country for a year. On this custom of a year on account of involuntary homicide, see C. Fr. Hermann *Lehrbuch der griech. Alterth.* § 104, 11.

43. Following the best MSS., I have, with Brunck, written *παιδῶν νεανίαν*. Other editors retain the common reading, *πολλὰ πέφυκότες*. Both are good; but I have thought it right to follow the best authorities.

46. *ἐς τρίς*. His first wish was, to escape from Hades; his second, from the Labyrinth; his third, the destruction of Hippolytus.

48. I have retained *κακόν*, the reading of the best MSS., though the other reading (*καλόν*), found in some MSS., has much to recommend it. Matthiæ argues well on both readings. The words,

he, can mean nothing else but this: "I will not make either Phædra's advantage, or her destruction, of more account than my own revenge; and therefore I will not suffer myself to be hindered from taking vengeance on my enemies from any consideration of either result." Now Venus might be thwarted both by the destruction of Phædra, if she saw that her vengeance could not be satisfied except by her destruction—but this she wished to avert; and by the advantage and good fame of Phædra, taking care lest she should be deprived of her fair fame, if Phædra, through love of her stepson, should kill herself. According, therefore, as we read one or the other, the sense of this and the following verse is this: "Regard for the fair fame, or regard for the destruction of Phædra, shall not cause me to forego my vengeance on my enemies." Matthiæ has copiously illustrated the use of the infinitive with the article on this passage. Cf. his Gr. Gr. § 543. We find a nearly twin passage, Soph. Antig. 544: μή τοι κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ θανεῖν τε σὺν τοῖς θανόντα θ' ἀγνίσαι. This usage is to be referred to that construction, which in Greek is of very wide extent, and is commonly called that of the Greek accusative.

58 sqq. The troop of attendants which accompanies Hippolytus home from hunting, and with him celebrates the praises of Diana, is not the proper and legitimate Chorus of the play, which consists of Træzenian women. But the poet introduces a secondary Chorus, if I may say so, consisting of those attendants with whom kings and nobles were wont to come upon the stage, and the number of whom is here, perhaps, increased by several characters. Add to this, that this troop was in the proscenium, while the Chorus had its place in the orchestra. But this is the only instance in Euripides of a song, before the coming on of the Chorus itself, recited by others discharging the office of a Chorus. The Scholiast says that a similar song was introduced in the Alexander.

67. *εὐπατρίειαν αὐλάν*, the noble hall of thy sire [or, the hall of thy noble sire]. Cf. Ion 1073: ἂ τῶν εὐπατριδᾶν γεγῶς οἰκῶν. Those who wish to see illustrations of this use of compound adjectives (by which they are put instead of a genitive of the substantive factor of the compound, or of that substantive with an adjective, participle, or second substantive in the genitive), may consult Matth. § 446.

72. Hippolytus comes forward, bearing in his hand a crown, which he is going to place upon the statue of Diana, which is seen on the stage before the door (cf. 110); whence this tragedy has been named by grammarians Ἰππόλυτος Στεφανηφόρος.

75. The latest editors, on the authority of Monk, have changed into οὐτ' the οὐδ' which is read in all the MSS. Witzschel adopts this οὐδέ [but Dindorf, Hartung, &c., retain οὐτ' ].

77. The poet means, that from that meadow, sacred to Diana, it was lawful for the chaste alone, τοῖς σωφρονοῦσι, to gather flowers; and so Modesty herself, i. e. Αἰδώς, sc. σωφροσύνη, presides over that meadow, and trains in it the flowers for the chaste to gather. For the general notion of training, he has put the particular notion of watering, an operation by which the flowers are chiefly nurtured, ποταμιαὶ κηπέται δρόσις. Matth. The commentators are greatly at a loss to

explain the verses which immediately follow. Porson corrected διδασκτὸν κτλ., which Monk has received, and highly approved, thinking Matthise's reading very harsh, because it passes from plural ὅσοις to the singular εἰληχε, and then again to the plural τοῦτοις. But all difficulties vanish, if, as Hermann, Bacch. 314 pointed out, we take σωφρονεῖν for the nominative, and refer it to ὅσοις, quibus obigit.

87. Musgrave rightly interprets: "*rex, nam dominus quidem et præter deos vocandus est;*" prince, for no one except the gods can be called lord. He who now converses with Hippolytus, is not that troop of attendants, but, as plainly appears from 106 to 113 advanced in years.

92. τοῦ δὲ καὶ μ' ἀνιστορεῖς πέρι; *dic præterea*. Pors., *tell me, moreover, about what matter you question me* [better: *only tell me, do*. Gr. 1476. § 760, 2]. Καὶ is generally placed in a word after words of interrogation. Porson has collected many examples of this kind, Phœn. 1373. Cf. below, 1171. In the following line, τὸ σεμνὸν means *arrogance and pride*; on the other hand, αἰσεμνήν δαίμονα means *tenerandam deam*.

100. εὐλαβοῦ. The Furies were called σεμναὶ θεαὶ by the Greeks by way of euphemism; and to this, perhaps, the warning of Hippolytus has reference: "*take care that you speak nothing unadvisedly* for it was unlawful to name the Furies. Musgr. [*σφαλῆναι, to trip, to offend.*]

104. *May you be happy in the entertainment of befitting sentiments for I am grieved at seeing you so foolish as you are.* Schol.

107. τιμαῖσιν—δαιμόνων χρῆσθαι, *we ought to reverence the gods with due honours*; to observe the honours due to the gods.

108. Elmsley, quoting this line, pronounced that παρέρχομαι meant the same as εἰσέρχομαι; not rightly. It is easy to explain oneself what the difference is.

114. The words are to be joined thus: ἡμεῖς δὲ φρονοῦντες πεινόμεσθα οὕτως, ὥς πρέπει δούλοις λέγειν κτλ., *but we, being slaves, will worship thee in such wise as it behoves slaves to address thee*; in such words as are lawful and becoming in us men of low degree.

121. ὠκεανοῦ τις ὕδωρ στάζουσα πέτρα, *a rock near the sea, from which water drops or trickles*.

126. All the MSS. read πορφύρεα φάρεα, which is repugnant to the metre. Hermann has changed the order of the words, and editors have followed him. Perhaps πορφυρέοντα φάρη ought to be written. At 133 also φάρεα is wrongly read in very many MSS. Here, however, one MS. has rightly φάρη.

136. κατ' ἀμβροσίῳ στόματος. Euripides seems to have used the preposition κατά, because he had in his mind such an expression as σίτον κατὰ δέρας μὴ διέναι, or the like; but wishing to express the idea in a more elevated way, he wrote Δάματρος ἀκτᾶς δὲ ἄγνων ἴσχειν, on the same principle as below, 1003, he said λέγειν ἄγνων δέμας. Δήμητρος ἀκτῇ is mentioned by Homer, Il. xiii. 283 θνητὸς τ' εἴη, καὶ ἔδοι Δημήτερος ἀκτῇ. Cf. Eurip. frag. in ed. Dindorf.

139. πάθει is the reading of G. Burgess, in his Pref. to Troad. p.



It is perhaps right. But the reading of the MSS., *πένθει*, may be wred. This is the form of the metre: — / — | / — — | / — ; in which kind — / — and — / — not unfrequently wred to each other.

41 sqq. *ἐνθεος*, i. e. *you are labouring under a disease sent by the gods*.—*ματρός*, sc. Rhea, who haunts the mountains.

45 sqq. The meaning is: You are pining away on account of your pines against the huntress Dictynna, inasmuch as you have offered her no sacrifices (instead of these are *ἄθυτοι πέλανοι*), *μη̄ ιερύ-  
τα πέλανους*, which for this very reason are *ἄθυτοι*. The mention of Dictynna is appropriate, since she was a goddess of the Cretans, which what follows has also reference.—*φοιτᾷ γὰρ κτλ.* The chorus, Soph. Aj. 172, tries to explain the madness of Ajax in a similar manner.

151. The meaning is: Or is some other woman enchainning thy husband by illicit intercourse apart from thy couch?—*λεχέων σῶν* depends on *κοίτα κρυπτᾷ*, as if it were *κρύφα σῶν λεχέων*, as in sch. Suppl. 296: *καὶ κρυπτᾷ γ' ἥρας ταῦτα παλλακισμάτων*.

161. *τᾷ δυστροπῇ γυναικῶν ἁρμονίᾳ*, *with woman's perverse, wayward temperament*.

162. *κακὰ δύστανος ἀμαχανία*. Sophocles also, Trach. 110, comes to these two epithets: *κακὰν δύστανον ἐλπίζουσιν αἴσαν*.

166—70. G. Dindorf would arrange the two verses thus: *τὰν δ' ὀχον οὐρανίαν τόξων μεδέουσιν αὐτέην Ἄρτεμιν*: the other, *καὶ πολυζήλωτος αἰεὶ σὺν θεοῖσι φοιτᾷ*.

171. The choral song being ended, Phædra comes forth, conducted by her nurse, on whose shoulder she leans; and, by her pale and melancholy countenance, sufficiently betrays the inward disease of her mind. The Chorus announces their coming to the spectators, which is usually the case, when any fresh character appears upon the stage.

80. Phædra, on coming out, is doubtless followed by a body of female attendants, bearing a couch, which they make ready on the stage. When it is prepared, the nurse points it out to her mistress, saying, *ἔξω δὲ δόμων ἤδη νοσερᾷς δέμνια κοίτας*.

88. *χερσὶν τε πόνος*. There was no reason, why Porson should correct *χειρῶν*, which Monk pronounced a most certain emendation. The dative is here quite correct.

93. *δυσέρωτες* (*perditæ amantes*), *madly in love with*.—*τοῦ δ'*, sc. *ζῆν*.

96. *κοῦκ ἀπόδειξιν*. The negative with the substantive forms the idea. Witzschel, with Brunck, would read *γαῖαν* (as Par. A); Dind., Hartung, &c., *γαίαν*.

97. *μήθους δ' ἄλλως φερόμεσθα*. The Scholiast incorrectly says, *ἐξ ἀντι τοῦ γάρ*. For this new sentence is opposed to what goes before, *δὲ ἀπειροσύναν ἄλλον βίον κοῦκ ἀπόδειξιν τῶν ὑπὸ γαίας*, combined with it, contains the causal sentence. The following verses are addressed by Phædra to her attendants.

118. Witzschel wishes to restore the reading of the MSS., *ἐγχεριμμεναι*. On the authority of Plutarch, who, accommodating the verse to the speaker, has *ἐγχεριτομένοσ*, and from Markland's con-

jecture, the latest editors have written ἐγχιρριπτομένα. But Plutarch's reading it is not very clear what he found in Euripides, and, in my judgement (says Witzschel), this apposition suits Phædra better than Phædra.

224. This reading is usually defended by Il. φ, 360: τί μοι ἐκαστὴ καὶ ἀρωγῆς; but the position of the καὶ is very awkward. Witzschel says: "With Porson and Monk [and Hartung] I read μελίτη, justified by the two best MSS., Hav. and Par. A. The rest of the MSS. and old editions have μελήτης. Valckenauer read τί κυβερνήτων καὶ σοὶ μελήτης; *What hast thou to do with the practice of governing?* This was received by Brunck, and Hermann also has informed me that he thinks it right. I formerly conjectured τί κυβερνήτης σοὶ μελήτης; but I think that what I have now written is thus explained with the Scholiast: Why, my child, to thee, as to thee, are field-sports an object of care?"

228. Λίμνας, *Limna*, a place near the sea-shore, where the goddess was situated, is mentioned also below, 1132: τὸν ἀμφὶ Λίμνας τρόχον, on which the Scholiast: *Limna*, a place in Trœzen, where Artemis is called *Limnatis*. *Monk*.

231. Phædra speaks of the Venetian horses, which are known to have been very celebrated in the Grecian games. Hesychius: *Venetian steeds*, that have carried off the crown (prize), from Venice, the Adriatic; for there they are excellent. Euripides, therefore, is guilty of an anachronism, in attributing these horses to the times of Phædra. *Monk*.

232. Just now you were eager to be off to the mountains, and your heart was set upon wild beasts and hunting; but now again you are to be racing with horses in the stadium, and to be borne aloft on horseback, as in the gymnastic sports.

249. μὴ γινώσκοντ', *without being sensible of one's miseries*.

253—59. With these verses compare a passage in Cic. *De Amicitia* xiii. 45: "For some philosophers, who, I hear, are esteemed for their wisdom in Greece, in my opinion hold very extraordinary sentiments. There is nothing, however, but what they carry out to too great a pitch of refinement; particularly, that too great friendships are to be avoided, and that it should not be necessary for one person to be anxious for many; that every man has enough, and more than enough, of his own affairs; that it is a bore to be too much implicated in the affairs of other people; that the most comfortable way is to hold the ties of friendship as loosely as possible, so that you may either tighten or slacken them when you please; for the chief point towards which we should happily be security, which it is impossible for the mind to enjoy, is that one must, as it were, travail for many."—φιλίας ἀνακίρνασθαι, *to break up amicitias*. Porson adduces similar expressions to *Med.* 138. *Il.* iv. 152: φίλοι συνεκρήθησαν. vii. 151: φίλῃν συνεκέραιον. *Æsch.* Choeph. 342: νεοκράτα φίλον κομίσειν.

260. ὑπεραλγῶ. In general it is *nimis doleo*; here, however, *de aliquâ re*. It is used in the same way in *Alcest.* 884: μή μιν ψυχὴ τῆς ὑπεραλγεῖν μέτριον ἄχθος.

261. ἀτρεκέις ἐπιτηδεύσεις. *Vera studia* are those which are seriously bestowed upon any thing, and with the entire application



the mind; and therefore *accurate, elaborate*. *Matthiæ*. Hence ἀρε-  
τος is also *nimius*. Cf. 1114.

273. ἐς ταῦτόν ἤκεις, *you have come back to the same point; i. e.*  
I know no more what is the origin of her malady, than what is the  
malady itself. *Matthiæ*.

275. τριταίαν γ'. Some have wished to expunge the particle,  
which is omitted in some MSS. It is easy to perceive the force  
which it has here. On the use of the adjective τριταίαν, cf. *Hec. 32* :  
τριταίον ἡδὴ φέγγος αἰωρούμενος.

284. εἰς πάντ' ἀφίγμαι. Some MSS. read εἰς πᾶν ἀφ., which  
Dindorf wishes to be received. Monk and Matthiæ say both are  
good, as these expressions are used promiscuously by the tragedians.  
Some little difference, however, there must be, on consideration of  
which we shall perceive that the common reading is best.

288. ἀγ', ὦ φίλη παῖ. Aldus and the old editors read ἀλλ', ὦ  
παῖ. but we shall see why this cannot have place here, if we look to  
what goes before as the reason of it, and compare 473, where ἀλλά  
is right.

294. Render: *Here are women who can aid me in alleviating and  
ending your malady*; a construction supported by *Hom. Il. ix. 684* :  
εἰσὶ καὶ οἶδε τάδ' εἰπέμεν. *xix. 140* : δῶρα δ' ἐγὼν ὅδε πάντα παρα-  
σχύν.

300. The nurse, perceiving that her prayers have no influence  
on Phædra, exclaims, ὦ τάλαιν' ἐγώ.

303. ἐτέγγεθ'. Thus almost all MSS. Two have, for a various  
reading, ἐθέλεθ', which one MS. and the old editors retain. The  
common reading, besides being supported by good authority, is also  
more accommodated to the sense.

312. αὐθις, *posthac*.

314. παῖδας. Acamas and Demophon, the sons of Theseus and  
Phædra.

318. The meaning is: Do you mean from a calamity brought upon  
you by some enemy?

322. ἐξαίρειν is here to *urge, impel*, as in *Alcest. 356* : οὐτ' ἂν  
ἐξαιροίμι πρὸς Λίβυν λακτεῖν ἀλάν, in which meaning ἐπαίρειν  
is oftener used. *Monk*.

324. ἐν δὲ σοὶ λελείψομαι, *through your fault I shall fail of my  
object—of turning you from your purpose. Matthiæ*. [So Hartung:  
*but if I do not succeed, it will be your fault.*] L. Dindorf says: "The  
intention of the poet is far otherwise; inasmuch as οὐ δῆθ' ἐκοῦσα is  
not to be referred to Phædra's remoter expression, ἔα μ' ἁμαρτεῖν,  
so that it should be οὐ δῆθ' ἐκοῦσά σ' ἐάσω ἁμαρτεῖν, but to what  
follows, οὐ γὰρ ἐς σ' ἁμαρτάνω. To this she replies, οὐ δῆθ' ἐκοῦσά  
γι, sc. εἰς ἐμὲ ἁμαρτάνεις, ἐν δὲ σοὶ λελείψομαι, *you do not designedly  
offend against me; but, if you perish, I too shall be undone*. Cf. *Alcest.*  
389: ὄρθον πρόσωπον, μὴ λίπης παῖδας σίθην—οὐ δῆθ' ἐκοῦσά γ',  
ἀλλὰ χαίρειτ', ὦ τέκνα." Witzschel opposes both: "I greatly fear  
that even this mode of defending the reading is more specious than  
true; and, when more accurately considered, will itself fall to the  
ground. For from Phædra's question, τί δρᾶς; βιάζει χειρὸς ἐξηρη-  
νίην; and from the nurse's answer, καὶ σὼν γε γονάτων οὐ μετή-

σομαί ποτε, it is evident that the nurse, whilst repeating had seized the hand, and even the knees, of her mistress, would not have done, nor thrown herself at Phædra's feet, not wished to beg and entreat something of her. Now could she wish to entreat of her, but that she would not do, had signified anew that she would do, saying, *ἔα μ' ἁμαρτεῖν ἐς σ' ἁμαρτάνω*. The nurse's answer, therefore, does not repeat the last words, *οὐ γὰρ ἐς σ' ἁμαρτάνω*, but must necessarily be to *οὐ δὴθ' ἐκούσά γ'*. Any one who thinks this over, will find that the conjecture of Duport, Scaliger, and others, is the probable: *οὐδέ σου λελείφομαι, assuredly I will not willingly offend, nor will I leave go of thee.*"

329. Witzschel adopts Musgrave's emendation, *ὀλεῖς*. T (he says) have *ὀλεῖ*. Valckenaer thought that this should be to the nurse, and that Phædra's speech should commence *μύντοι πρᾶγμα κτλ*. But Monk and others have rightly written that, in dialogues of this kind, the line is not wont to be Musgrave rightly compares his own reading, *ὀλεῖς*, with Herodotus xiv. 5: *occidis sæpe rogando*. For Phædra, on the nurse's tuning her to declare the cause of her malady, replies, *ὀλεῖς kill me, wear me to death*, to signify that her entreaties were indignantly disagreeable. So also Electra (831, Soph.), on the Chorus the words *ὦ παῖ, τί δακρύεις*; and *μηδὲν μίγ' ἄσπης*, telling her must not grieve to excess, replies, *ἀπολείς*. And Philo Neoptolemus, 1388: *ὀλεῖς με, γινώσκω σε, τοῖσδε τοῖς λόγοις* above, 311.

331. Lascaris, Aldus, and other old editors, *ἐκ τῶν γὰρ αἰσχροῦ μηχανώμεθα*. Why this cannot be admitted here, and rent and connexion of the colloquy will render evident.

333. *δεξιάν τ' ἐμὴν μέθες*. Thus the MSS. Lascaris has *δεξιᾶς τ' ἐμῆς*. I have noted this diversity of reading for that learners may take pains in explaining the meaning and difference of both.

335. *σέβας χειρὸς τὸ σόν*, the religion, or sanctity, of thee. I think this is said, partly because the nurse suppliantly addresses Phædra, partly because she is her nurse.

336. A similar line is found Suppl. 110: *οἶδ' ἀλλὰ τῶν δὲν τεύθεν, τέκνον*.

337. Schol.: She wishes enigmatically to hint her love; and probably, under this enigmatical form she asks allowance to do for her, as deriving the passion from her family, and not from her own fault. Phædra, in Ovid's *Heroides*, iv. 52, holds similar language: *Forsitan hunc generis fato reddamus amorem; Et Veneris tributa petat. Pasiphaë mater, decepto subdita tauris, utero crimen onusque suo. Perfidus Ægides, ducentia fila secutus, mecum fugit tecta sororis ope. En ego nunc, ne forte parum Maledixi, In socias leges ultima gentis eo.*

340. *τί πάσχεις*; commonly interpreted, *what are you suffering*; rather, *what ails you? what is the matter with you?*

343. *ἐκεῖθεν*, sc. from love.

345. *ἄμ' ἐχρῆν*. [Htg., *ἄμε χρήν*.] Thus MSS. and editions.

istophanes, who, in Equit. 16, has introduced this line entire, Monk has edited *ἄ με χρή*. Each is good in itself, and might be admitted; but I prefer following the MSS. rather than Aristophanes, who might even have changed the line.

347. Shortly expressed for *τί τοῦτο, τὸ ἐρᾶν, ὃ λέγουσι ποιεῖν ἄνθρώπους*; *Matthiæ*. [In this way *any* thing may be explained! *Htg.*] I think the construction may be explained, if we take the words *ἄνθρώπους ἐρᾶν* as in apposition to the accusative *ὃ*: *what, O me, is the meaning of what they say, sc. that men are in love?* *Htg.*: *ὃ λέγουσ' ἐν ἀνθρώποις ἐρᾶν*;

354. *τί λέξεις*; We must not suppose the future to be put for the present. Even here it retains its own proper force and meaning, which may be easily perceived from Soph. Philoct. 1233. Eur. Med. 310. Hec. 511. 712. 1124. Ion 1113.

362 seqq. The antistrophe of this chorus follows at a considerable interval, 668 seqq. So in the Rhes., lines 820—832 answer to 454—466; and in Soph. Philoct. 391—402 are followed by 507—518.

363. *πρὶν σὰν κατανύσαι φρενῶν*. The meaning, I think, is this: *say I perish, before I do any thing against your will and inclination, or opposed to your will and inclination* [better: *before I come to thy state of mind*. Oxf. Tr.]. By these words the Chorus signifies that it is entirely devoted to Phædra, and will not do any thing that is opposed to herself or her designs. On the construction of the verb Hermann says, Soph. Elect. 1443: “*ἀνύω*, both simple and compounded with *ἐξ* and *κατά*, is often construed by the tragedians with a genitive, meaning *to arrive at* (*devenire aliquo*); sometimes with a preposition, as *ἀνύσαι ἐπὶ ἀκτάν*, Eur. Hippol. 743.” Here the genitives depend on *κατά*, which is in the verb, and signifies *to and against* by one. [This can hardly be.—Fix translates: *præquam tuæ mentis perpetrem facinus*. *Htg.* reads *πρὶν σὰν* (from *σῶς*) *καταλῦσαι πέντα*. *Καταλύειν*, *solvere, laxare*; *to quit, part company with*.]

366. *πόννοι τρέφοντες βροτούς*, *toils which encircle and every where attend upon wretched mortals*. It is known that the tragedians use *τρέφειν* of those things which every where and continually accompany man, so that his very life seems, as it were, involved in them. This use is most frequent in Sophocles.

368. *παναμέριος* seems to be used as in Soph. Trach. 660: *ὅθεν ὅλοι πανάμερος*, i. e. *ἐν τῇδε τῇ ἡμέρᾳ*: as in Homer *παννύχιος* is *all night*, but *by night*. *Matthiæ*.

373. *Πελοπίας προνώπιον*. The district of Trœzen is called the isthmus of the Peloponnese, because it ran out into the sea opposite the coast of Attica, and was the first point of the peninsula arrived at by voyagers from Asia.

380. *οὐκ ἐκπονοῦμεν δ'* *κούκ ἐκπονοῦμεν* Par. E. Flor. 2. Lasc., omitting the *δ'*, which is wanting also in Havn. Flor. 15. Perhaps Euripides wrote: *ἂ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν, οὐκ ἐκπονοῦμεν*. The pronoun *ἂ* being changed into *τά*, some editors read *πονοῦμεν δ'*; others, *κούκ ἐκπον*.

382. Note the use of the adjective *ἄλλος*, of which we have spoken before, ed. 296.

*Hippol.*



385 sqq. "If, however, the occasion of each kind of shame clear and manifest, two things would not be designated by the name."—*δύ' ἔχοντε*. We find this construction in Hom. Il. viii where *πληγέντε κεραυνῷ* is said of Juno and Minerva; a no speech not difficult of explanation.

388. *διαφθεῖρειν* here signifies *to forget* (i. e. *to destroy* the recollection of it), as *διωλλύναι* is also used. Soph. *Œd. Tyr.* 317: γὰρ καλῶς ἐγὼ εἰδὼς διώλεσα, *have lost it*; as *we* sometimes use the verb *to lose*, when we cannot remember a thing. On the other hand *σώζειν* and *σώζεσθαι* are used for *memoria tenere*. Eur. *Hel.* καὶ τὰς τύχας μὲν τὰς κακάς, ἃς νῦν ἔχω, Ἕλληνες ἐπελάττουν, τὰς δὲ μὴ κακάς ἔσωζον, ὥσπερ τὰς κακάς σῶζουσί μου. A. Phædra says: "Having known of these things beforehand, it is not likely that, under the influence of any spell, I should forget them, so as to take leave of my senses;" *lit.* so as to fall into a state of reverse of sound sense.

402 sqq. In these two lines Phædra explains why death seems to her the best course. "May it be my lot," says she, "neither to be noticed, when I have done well, nor, when I have done ill, to have many witnesses. Since, then, I have done wrong, and have not been able to conquer my passion, I wish to die, lest I should be ill served by others."

404. *δυσκλεῖα*, sc. *οὔσαν*, as in Soph. *Œd. Col.* 806: ἀνδρῶν οὐδέν' οἷδ' ἐγὼ δίκαιον, sc. *ὄντα*. *Matthiæ*.

411 sqq. *δοκεῖν* is here used in a double sense (*placere* and *videri*). "If base practices find favour with the noble, to the lower class of men these same practices will assuredly seem honorable."

426 sqq. Grotius has correctly and elegantly rendered these lines as follows: *Unum sed aiunt esse par vitæ bonum, Cum rectus a nil sibi conscit mali*.

428—430. These lines, in the explanation of which learned men have been greatly at a loss, I would interpret thus: "But time, opportunity offers, brings bad men to light, holding a looking-glass before them, as before a maiden." Or: "As her attendant before a maiden, so time before bad men holds up a mirror, in which they may behold their evil deeds reflected." Phædra means such a man as she describes above, 414—419, who, after committing the most heinous and graceful crimes, exhibit a brazen face, and are not affected by the conscience of their evil deeds. To these men, therefore, she says that, sooner or later, time holds up the mirror and reflection of their crimes.—On the aor. *ἐξέφ.*, cf. Gr. 753 (604, a), § 402, 1.

432. *κομίζεται*, *brings with it* (affert); al. *καρπίζεται*<sup>1</sup>.

<sup>1</sup> W. says: "*καρπίζεται*, as being read in the most and best MSS., I have not hesitated to admit here, though hitherto suspected by all editors, who, from Lasc., Aldus, and two MSS., have *κομίζεται*, found also in Chr. Pat. 547. *Καρπίζεσθαι* they conclude on the authority of Valckenaer alone, who, as *καρποῦσθαι* is generally read among the tragedians, says that the other is not admitted. How weak this argument is, it is needless to point out. But it is not even true, as Valckenaer contends; for in *Æsch. Sept. c.*

φορητόν. Dind. Htg. al. φορητός<sup>2</sup>.

ὃν δ' ἄν, *quicumque vero*. Dind. Htg. W. ὃν δ' αὖ<sup>3</sup>.

Κέφαλον, *Cephalus*, son of Herse and Hermes, whom Aurora—in Hom. Ἠώς) fell in love with, and carried off. By him she

Itionus, the father of Phaethon. Apoll. iii. 14. 3.

θεούς. Markland here wanted *θεοί*; but, looking at the construction of the sentences, and considering with what intent the nurse's example of the gods, we shall easily perceive that the cure is an unhappy one, though approved by Monk. With the passage compare the argument of Theseus in Herc. Fur. 1311

στέργουσι ξυμφορᾷ νικώμενοι, *they acquiesce, and are content, conquered by their calamity (love)*. The dative *ξυμφορᾷ* belongs to the finite verb and to the participle: *στέργειν*, however, is seldom joined to a dative by the Greeks.

σὺ δ' οὐκ ἀνέξει; sc. *νικωμένη*. Cf. supra, 354.

The meaning is this: Nor assuredly ought mortals to have such pains to direct their lives according to the rules of virtue, that they have not put together accurately even the roof covers their houses. The course of the argument seems to be that carpenters cannot even put a roof accurately together, though we have a plan and a rule to guide them, how much less can men direct their lives by the rule of virtue? However, I do not doubt that Alkenæer's emendation is correct, ἢ κατηρεφεῖς δόμοι. Porson, indeed, has tried to defend the genitive by a passage of Archimedes in Plut. Mor. p. 604. C, where it is written of the isle of Rhodes: ἥδε δ', ὥς ὄνου ῥάχιδι, ἔστηκεν ὕλης ἀγρίας ἐπιστεφής. This example is not to the purpose, because *ἐπιστεφής ὕλης* means not *covered with woods*, but *full of woods*, and is used in the

1863, we have Ἀρης ἄρουρα θάνατον ἐκκαρπίζεται, which no one, says Porson, will pronounce spurious. Moreover, Euripides himself uses this verb, Bacch. 404: Πάφον θ' ἂν θ' ἐκατόστον ῥαῖν ποταμοῦ ῥοαὶ καρπίζουσιν ἀνομβροί, where it means *on ποιοῦσι*. Add to these Pollux, who, vii. p. 794, writes: τὸ ἴσθαι καὶ καρπίσασθαι Θουκυδίδης λέγει. From this testimony it only appears that the Attics did not reject this word."

... reads φορητός, saying: "So the MSS. and all editors before Markland, who, from Stobæus, wrote φορητόν, which later editors adopted. Though Stobæus's reading is more refined, I have nevertheless followed the MSS., with which also the Scholiast of 1596 concurs. Stobæus's authority is to be used very cautiously. See note, Med. 13."

... says: "My conjecture, ὃν δ' αὖ περισσὸν κτλ., is confirmed by the MSS., and amongst them by Havn. With Augustus Matthei, therefore, I have received it, because I think that here αὖ must be more readily changed into ἄν, than ἄν into αὖ, by the MSS. The passage itself is one of those in which ἄν may either be inserted, or left out, just as you understand the sentence. Cf. 7. 1275. Med. 516. Hermann, on the particle ἄν, bk. ii. c. 10. iv. 113, has defined the difference of both constructions."



same way as Homer uses *κρητῆρας ἐπιστεφίας οἴνοιο*. Nor is the passage in Athen. bk. i. p. 12. A more *à propos*: *παρ' ὅλην δὲ τὴν συνουσίαν παρέκειντο αἱ τράπεζαι πλήρεις, ὡς παρὰ πολλοῖς τῶν βαρβάρων ἔτι καὶ νῦν ἔθος ἐστὶ—κατηρέφεις παντοίων ἀγαθῶν, κατὰ Ἀνακρέοντα*. Here, too, tables are meant laden with all kinds of good things. Where *κατηρέφης* is used in the sense of *tectum et opertum*, it necessarily requires a dative.

471. *ἔχεις*. So the MSS. The old ed. *ἔχοις*, now corrected by Musgrave. Matthiæ well defends the indicative. "When a conditional proposition," says he, "contains subject-matter which is assumed as true, the indicative is employed, even though the optative follows in the apodosis, as being of a matter which may be probably conjectured as likely to result from it." Cf. 480 sqq.

484. *δυσχερέστερος*, more distressing, less welcome. Though the more and better MSS. read *δυστυχέστερος λόγων*, the common reading is by no means to be changed; for it is far better suited to the sense.

491 sqq. *τὰνδρός*, Hippolytus. Matthiæ rightly renders what follows: *I must discover as quickly as possible—whether Hippolytus returns Phædra's love, or not—by openly, and without circumlocution, declaring the truth to Hippolytus*. On the accusative *ἐξειπόντας* depending on *δυστίον*, see Gr. 775 (621), § 613, 5. On pl. masc., Gr. 650 (527).

493. For if you were not involved in such danger of your life, but were in your sound senses, so as to be able to consult your own interests, I would never, &c. *Brunck*.

498. *οὐχὶ συγκλήσεις στόμα, καὶ μὴ μεθήσεις*; The particles *οὐ* and *μή* are often found together in interrogations, in such a way that *οὐ*, added to the second person future, orders something to be done, while (*οὐ . . .*) *μή* forbids something to be done. So in *Hel.* 437: *οὐκ ἀπαλλάξει δόμων καὶ μὴ πρὸς αὐλείοισιν ἔσθῃκός πύλαις ὄχλον παρέξεις δεσπόταις*; Gr. 796, 797 (637. 633), § 593.

504 sqq. The nurse seems to me to mean this: "Since this is your opinion, you ought not to have done wrong, and been entangled in love; since, however, you have done wrong, follow my advice; for this is a lesser gratification."—*δεύτερα χάρις* is not, as usually rendered, *secunda utilitas*, the second best course to pursue [this is the best explanation. So Htg.]; but *gratia quæ facilius datur*.

513 sqq. "It is necessary," she says, "in the love-charm, to take something from Hippolytus, either some memento of his words, or some shred from his garments; and, combining Phædra's words with his words, to sing the incantation, and during the incantation to fasten the shred of his garment to a shred of Phædra's." *Schol.* Editors quote what, under like circumstances, Theocritus's *Pharmaceutria* does, *Idyll.* 2. 53: *τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὤλεσε Δίλφις, ὃ γὼ νῦν τιλλοῖσα κατ' ἀγρίῳ ἐν πυρὶ βάλλω*. Compare, too, *Virg. Ecl.* 8. 91: *Has olim exuvias mihi perfidus ille reliquit Pignora cara sui*. Monk.—*ξυνάψαι τ' ἐκ δυοῖν μίαν χάριν* understand thus: and, by uniting them, make one love of two.

525. *δ κατ' ὁμμάτων στάσεις πόδον*. The old MSS. have *ὃ* ins' of *ὅς*, which injures the metre. No other example, however, besides this exists to prove that the Homeric *ὃ* for *ὅς* was used by the tr

poets. [Htg. reads *σύ*.] Matthiæ has rightly explained the sentence: "Thou, who from the eyes (*τῶν ἐρωμένων*, of the beloved, adds the Schol.) instillest desire into the breast of lovers."

530 sqq. *πυρὸς βέλος* (*vis flammæ*), the violence of fire.—*ἄστρον βέλος* is to be understood of the levin-brand, or thunder-bolt.

531. *ὑπέρτερον—οἶον*. Ordinary language would require *οὔτε γὰρ πυρὸς οἶον ἄστρον ὑπέρτερον βέλος ἐστὶ τοῦ τᾶς Ἀφροδίτας (βέλους)*, ὃ Ἐρως ἵησι: but as both *ὑπέρ. βέλος ἐστὶν ἐκείνου*, ὃ, and *τοιοῦτον βέλος ἐστίν, οἶον*, are both of them correct constructions, the poet combined the two. *Matthiæ*. L. Dindorf has cited a very similar passage from Theocrit. 9. 35: *οὔτε γὰρ ὕπνος οὔτ' ἔαρ ἐξαπίνης ὅσσον ἐμὴν Μῶσαι φίλαι*.

534. *ὁ Διὸς παῖς*. Though Cupid is not mentioned in the extant books of the Greeks, who would venture to affirm that he was not mentioned, in those that are lost, as the son of Jove? Greek authorities were certainly followed by Virgil, *Cir.* 134. *Laetantius*, *Instit.* i. 17. *Apul. Met.* 6; passages cited by *Musgrave. Matthiæ*.

542. *οὐ σεβίζομεν*, we do not worship: we do not assuredly deem Love worthy of public worship. *Charmus*, in the time of *Pisistratus*, is said to have been the first to erect an altar to Love, in the *Academia. Valckenær*. Mentioned by *Athenæus*, 13, p. 609. D. He also alludes to the same thing, 13. 561. D, which I will transcribe: "So far are the Athenians from imagining that Love is above being associated (with other deities!), that, whereas it is well known that the *Academia* is consecrated to *Athene*, they have there erected an altar to Love, and sacrifice to him conjointly." *Monk*.

545. *τὰν μὲν Οἰχίλιᾳ πῶλον*, *Iolè*, love for whom desolated *Æchalia*. Some say that *Hercules*, being dishonoured by *Eurytus* and his brothers, who would not give him the *damsel*, laid waste *Æchalia*. *ἐν* is omitted, which need not be illustrated by other examples.

546. *πῶλον, ἄλγυα λέκτρων*. The Schol. explains by *παρθένον, ἄπειρον γάμων*. *Πῶλος* is used by the Greeks sometimes for a youth, sometimes for a maiden. In *Rhes.* 261, *ἐπὶ πῶλον*, sc. *Helenam*. In *Androm.* 621, *Peleus*, alluding to *Hermione*, daughter of *Helen*, says: *μήτε δώμασιν λαβεῖν κακῆς γυναικὸς πῶλον*. *Eubulus*, *Athen.* 13. 568. E: *πῶλους Κύπριδος*. *Anacreon*, *Ode* 60. 1: *πῶλε θρηγκίη*. *Monk*.

549. *ζεύξας' ἄπ' εἰρεσίᾳ*. So *Matthiæ* has rightly corrected. He explains it: *having torn (her) from her home by ship (rowing)*. The MSS., *ζεύξας' ἀπειρεσίαν*. But the Schol., without hesitation, reads *ζεύξας' ἀπο*, interpreting it: *ἀποζεύξασα καὶ ἀποχωρίσασα τῶν οἰκῶν*. *Matthiæ* cites *Iph. Aul.* 764: *ὅταν—εἰρεσίᾳ πηλάζῃ Συμουντίοις ὀχετοῖς*. [*Æchalia* being on the *Peneius*, not on the sea, Htg. understands *εἰρεσίᾳ* of violent running.]

550. *τὴν [Musgr.] Ἀΐδος ὥστε βάκχαν*. I do not interpret *Fury* [Htg. does]; but those are called *βάκχαι* who are excited by any violent emotion of the mind—anger, grief, fear—so that they are not masters of themselves, and whose fury brings destruction to others. They are called *ἄδον βάκχαι*, as in *Hec.* 1054. *Herc. Fur.* 1091, *Hercules*, having slain his children, is called "*Αἰδου βάκχος*. I join

δρομάδα with βάκχαν, as, Suppl. 1002, are joined προσέβαν δρομάς ἐξ ἐμῶν οἴκων ἐκβαλχενσαμένα. Iolè was the cause of the destruction to Hercules and Dejanira. *Matthiæ*.

566. ἐν δόμοισι σοῖς. Elmsley would have read ἐν δόμοισί σοι, which G. Dindorf has lately recommended. But the reading of the MSS. is sound. *What ill is there in the house, near which you are standing?*

567. ἐκμάθω. The Greeks sometimes use the first person singular of the subjunctive in the same way as the plural; so that the subjunctive is deliberative, and has a certain force of exhorting. Cf. Heracl. 588 sqq. Med. 1275, and our note. There is, therefore, no need of ὡς μάθω, as is found in some MSS. The Chorus says the following verse, φροῖμιον κακὸν τόδε, with reference to what Phædra had said above, ἐξεργάσμεσθα. Gr. 804 (643).

571 sqq. The dochmiac verses of the Chorus, which now follow, interposed between the two trimeters of Phædra, may conveniently be adapted to some antistrophic response; and such a response Seidler, *De Versibus Dochmiacis*, p. 327, and Hermann, in his *Elementary Doctrines of Metre*, p. 249, have endeavoured to restore. Seidler thus, making Phædra's exclamations, with the trimeter, contain the pro-ode; then the dochmiacs of the Chorus, as far as 580, with the interposed trimeters of Phædra, the strophe, the antistrophe to which is in 585—93, he made Phædra's lines, 582—83, the mesode, and 494—97 the epode, assigning the whole to Phædra. Hermann follows another plan, making the dochmiac strophes succeed in this order, α β β α, and each to be recited by two women, of whom the first has two verses in the first and fourth strophe, the second three verses; in the second and third strophe, the first three, the second two verses. I have distributed the verses of the Chorus, with other editors, into four systems of dochmiacs. [Our arrangement is Dindorf's.]

577. The Chorus, being ordered to listen what a noise is going on in-doors, replies to Phædra: "Thou standest nearer to the door. The sound which issues from the house is *thy* care." The Chorus was not on the stage, but in the orchestra. Pollux, 4. 123: σκηνή μὲν ὑποκριτῶν ἰδίων, ἡ δὲ ὀρχήστρα τοῦ Χοροῦ, *the stage belongs to the actors, the orchestra to the Chorus*. The orchestra was much lower than the stage. Id. ib. 127: εἰσελθόντες δὲ κατὰ τὴν ὀρχήστραν ἐπὶ τὴν σκηνὴν διὰ κλιμάκων ἀναβαίνουνσι, *entering by the orchestra, they ascend to the stage by ladders* (stairs). Whence it follows also that the station of the Chorus was in front of the stage; otherwise it could not have been seen by the spectators. Hence we understand why the Chorus says to Phædra, σὺ παρὰ κλῆθρα, *tu ad portam es*.

585. λαχάν must by synizesis be contracted into two syllables.

586. ὅπα. Witzschel, with Seidler and Aug. Matthiæ, reads (from Lasc. and two Codices) ὅπα, = ὅπως: ἐστίν or ἔχει is omitted. Render: *I hear a noise, indeed; yet I cannot clearly say how it is, or of what kind it is*. What follows understand thus: "To thee, in that thou standest nearer, the voice comes through the door; so that thou canst hear more distinctly." [Htg. reads, οἶα . . . βοά.]

589. κακῶν προμνήστριαν, *malorum conciliatricem*.



592. The MSS. and old edd. wrongly read τὰ κρυπτὰ γὰρ πέφηνε. What, with others, I have read, is from Seidler's emendation, *On Dochmiac Verses*, p. 13. Between the Chorus' words, διὰ δ' ὀλλυσαί προδοτος ἐκ φίλων, Phædra interposes her own exclamations, αἰαί, ἔ, ἔ.

597. φίλως, καλῶς δ' οὐ. Monk aptly cites Orest. 100: ὀρθῶς ἔλεξας, οὐ φίλως δέ μοι λέγεις. Cf. above, 268 sqq. Hermann on Hec. 23.

605. In these expressions of obtestation, the verb on which the accusative depends is frequently omitted. Understand *ικετεύω*, *λίσσασμαι*, *ἄντομαι*, *ικνοῖμαι*, or some like verb. Monk has collected examples on this passage, and Brunck on Med. 326. Latin writers do the same.

612. For this sentiment, plainly unworthy of the character of Hippolytus, and presently repudiated by himself, Euripides has been often severely handled by Aristophanes. See Ran. 102. 1471. Thesm. 275. Moreover, an action was brought against him by Hygiænon for impiety, as an instigator to wrong. See Aristot. Rhet. iii. 15: "Just as Euripides replied to Hygiænon, in the plea of Antidosis, when he accused him of impiety, and encouraging perjury, because he had put this sentiment into the mouth of one of his characters: ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος. For he said that he acted unfairly in bringing before the courts of law questions that belonged properly to the Theatre of Dionysus, where he had already given an account (of his sentiments), or would yet give an account, if he wished to bring an accusation against him." Cicero, however, De Offic. iii. 29, defends, and to a certain degree applauds, the sentiment: "What has been sworn in such wise that the mind conceived it ought to be done, must be duly observed. It is no perjury, if you do not perform what you have sworn otherwise; for to swear what is false, is *not* perjury. But, according to our customs, it is perjury not to perform what you have sworn in accordance with the sentiments of your own mind, as those sentiments are expressed in words; for Euripides has cleverly said, '*Juravit lingua, mentem injuratum gero.*'" Monk.

615. ἁμαρτεῖν εἰκὸς ἀνθρώπους, it is natural for men to err. Diana, below, 1433, puts forth this sentiment more plainly: ἀνθρώποισι δὲ θεῶν διδόντων εἰκὸς ἑξαμαρτάνειν.

618. Cf. Med. 573: χρὴν ἄρ' ἄλλοθὲν ποθεν παῖδας; θῆλυ δ' οὐκ εἶναι γένος· χοῦτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν.

625. ἄξεσθαι κακόν. Hippolytus, giving way to his indignation, has changed what he ought properly to have said, ἄξεσθαι γυναῖκα, or something of the kind, and substituted κακόν for γυναῖκα<sup>4</sup>.

<sup>4</sup> 626. Witz. reads ἐκτείνωμεν. "I have written this from Cod. Havn. Other MSS. and editors, against metre and sense, ἐκτίνομεν, which editors and interpreters have tried to amend with various conjectures not worth mentioning. The poet means this: 'But now, when first we wish to bring a wife, or a mischief, into our home, we extend, and are anxious to increase, the resources (wealth) of our house.' He then points out, how this wealth is diminished and exhausted by the various and manifold expenses of the wife. See 630

627. *τούτω* belongs to what follows. Gr. 1012 (793, n. 8), 656, 6, *extr.*

630. *κακόν*. Witzschel (and so Htg.) reads *φντόν*, from Codd. Par. and Schol.; and this (says W.) is not inappropriate, if we look to the words *ὁ σπείρας τε κάκθρέψας πατήρ*. The common reading, *κακόν*, might easily have been written from the eye of the copyist wandering to the line before.

635. *γαμβροῖσι*. *Γαμβρός* was properly the relation of the husband, *πενθερός* of the wife; but they are often confounded by the poets. It is plain that the wife's relations are here designated by *γαμβροῖσι*. Eustathius, 435. 19, has cited this very passage as an example of changed signification: *ἡ δὲ τραγωδία ἐν τῷ κηδεύσας καλοῖς γαμβροῖς τοὺς πενθεροὺς δηλοῖ*.

637. *πιέζει*, *comprimi*. Used nearly in the same sense as Livy used it, ix. 38. 14: *Insignem dolorem ingenti comprimī animo*. Valek.

638. *τὸ μηδέν*, sc. *οὐσα* (*res nihili, nullius pretii*), *a mere nothing*. Cyclop. 354: *Ζεὺ ξένι', ὅρα τὰδ' εἰ γὰρ αὐτὰ μὴ βλέπεις*, "Ἄλλως νομίζει, Ζεῦ, τὸ μηδέν, ὦν θεός. Troad. 416: *οὐδέν τι κρείσσω τῶν τὸ μηδέν ἦν ἄρα*.

644. *μωρίαν*, *impudicitiam, libidinem*. So below, 966, *τὸ μῶρον*.

654. *πῶς ἂν οὖν εἶην κακός*; We can dispense with the conjecture of Scaliger and Voss, *πῶς ἂν οὐκ εἶην*. Grotius rightly interprets the reading of the MSS.: "How, then, could I become depraved; I, who think myself impure even from hearing (because I even hear) such things?"

657. *ἤρεθην*, Pierson very probably, p. 63. The MSS. *εὔρεθην*. The Scholiast confirms the correction, who interprets it *ἐλήφθην*. *αἰρεῖσθαι* is used in this sense, Helen, 1621: *ὦ γυναικεῖαις τέχναισιν αἰρεθεῖς ἐγὼ τάλας*, *ensnared by woman's arts*. ὅρκοις *ἤρεθην ἄφρακτος* are to be joined, so that the adjective may declare the notion of the verb more plainly, as is often the case. *Matthiæ*.

661. *σὺν πατρός μολὼν ποδί* (*quando cum patre reverso rediero*), *when I come back with my father, on his return*. Monk has aptly cited Orest. 1217: *παρθένου δέχου πόδα, exspecta virginis reditum*. Cl. Herc. Fur. 336. Hec. 977. Soph. Antig. 336.

669 sqq. The choral song, or rather antistrophe, of that which we read above, 362 sqq., in the MSS. and edd. vet. is so assigned to the Chorus and Phædra, that the Chorus has the four first verses, and Phædra begins at *ἐτύχομεν δίκας*. [So Dindorf, whose text we have adopted<sup>5</sup>.]

—633. *ἔκτεινεν*, used in this signification, will be sufficiently defended by Suppl. 1109: *μισῶ δ' ὅσοι χηρίζουσιν ἐκτείνειν βίον*.

<sup>5</sup> One Cod., Par. A, assigns the whole song to Phædra; and this Witzschel (with Htg.) follows, as being (says W.) more accurate in these respects than the other MSS.; "for, first, even the fair and equal responsion of the characters, which it is likely to believe was carefully preserved even in this kind of antistrophe, ought to render the common arrangement suspected; and next, the sentiments of the song itself show very forcibly that the song is appropriate to Phædra alone. For when the woman, most unhappy



677. Join the words thus: τὸ γὰρ παρ' ἡμῖν πάθος παρὸν ἔρχεται δυσεκπέρατον βίον. The meaning is this: "The calamity under which we are now labouring, issues (only) with the unhappy termination of our life."—ἔρχεται here = the Latin *prodire*, *exire*, *evadere*; and the German *ablaufen*, *hinauslaufen*. On the construction *δυσεκ.—βίου*, see Matth. Gr. Gr. § 446, where you will find many other examples. Some interpreters join the genitive with *πάθος*, as the Schol. has done. But the other explanation, besides being the more select and more poetical, is recommended by the collocation of the words. [Htg. *δυσεκπ. βίω*, is difficult to be passed through with life.]

680. φεύ φεύ. The Chorus says this on the nurse coming out in downcast mood.

689. Monk has received Pierson's conjecture, *νῦν τεθηγμένος*, praised by Valckenaer. Brunck had done the same, but in a note defends the reading of the Codices. He says, "Several other verbs occur, compounded with *σύν*, in which it does not exert its usual force, or confer any thing else, except intensity of signification. The Greeks, moreover, as they use a simple verb for a compound, so they often use a compound for a simple, only for the sake of ornament and variety of style." If any change be made on account of the verb, which is not found elsewhere, I would write *ὀργῇ σὺ τεθηγμένος φρένας*. Cf. *infra*, 965. *νῦν* certainly is feeble here.

691. This verse is omitted in Par. A, and all the editors have reckoned it spurious, though the rest of the Codices unanimously exhibit it. But you will hardly find any reason, why interpolators should have added such a line as this in this place; and, in the next place, you will do away with all difficulty by rightly interpreting the verse: *He will relate your errors to his own father, and will relate them to the aged Pittheus as a calamity that has befallen him*. Phædra speaks in accordance with the mind of her stepson, which might justify her in calling *συμφοράς* that attempt of her nurse to seduce Hippolytus into adultery.

701. According to the issue of events we acquire the reputation of prudence. *κτᾶσθαι* used in the same way as in Med. 218: *δύσκειαν*

in this, that she knows her love for Hippolytus to have been betrayed, perceives that she is precluded from her only mode of honorably freeing herself from her misery by sudden death, in despair she exclaims: *τάλαντες ὦ κακοτυχεῖς γυναικῶν πότμοι. τίνας νῦν τέχνας ἔχομεν ἢ λόγους σφαλεῖσαι κάβαμμα λύειν λόγου*; From Hermann's emendation, with other editors I have written *τίνας νῦν τέχνας*. Ald. and other edd., *τίνα νῦν ἢ τέχναν*; but *ἢ* is omitted in the three best Codices. Phædra says, *What artifice or method have we now, by which we may unloose the bond of rumour?* For as she fears lest her stepson should divulge the secret communicated to him by the nurse, and disseminate evil reports of her, she tells them that she is trammelled (entangled), as it were, by (in) a bond difficult to be loosed. On the future infinitive [he reads *λύσειν*] depending on verbs which involve a signification of any expected event, see Lobeck ad Phryn. pp. 717—747 sqq. Cf. Soph. Philoct. 596."

ἐκτίσαντο καὶ ῥαθυμίαν. Iph. Taur. 677: καὶ δελίαν γὰρ καὶ κακὴν κεκτήσομαι.

702. [ἦ γάρ; These particles ask for information about what seems to be implied by what is said. Elmsley says, "often with some irony;" but this lies in the words used, not in the particles (*Klotz*). *What! is this, then, just and satisfactory to me, that after inflicting on me such a wound, you should then confess it?* The confession is the cool εὔρον οὐχ ἄβουλόμην. Witzschel (with Htg.) reads ἦ καί. Monk gives a different meaning to συγχωρεῖν λόγοις, *after having injured me, then to meet me in argument.*]

710 sqq. During these words, in which Phædra begs silence of the Chorus, the nurse quits the stage sorrowful and downcast.

715. καλῶς ἔλεξας. Thus rightly edited from one Codex. The rest read ἐλέξασθ', the reading before Valckenaer. Phædra uses the singular number, because not all the characters of the Chorus used to speak in dialogues of this kind, but the coryphæus sustained the part of the whole Chorus. προτρέπουσ' = (according to the Scholiast) ζητοῦσα or ἐξερευνῶσα. *After turning it over in my mind, says she, and trying many plans, and exercising my judgement upon many devices, one only remedy have I found for my calamity.* προτρέπουσα is assuredly here employed in an unusual manner. If Euripides so wrote, I think it must be explained by making ἐν εὔρημα τῆσδε συμφορᾶς the object both of the participle and of the finite verb. The meaning is: *Unum vero hujus calamitatis remedium animo meo volvens et agitans nunc habeo.* [W. reads δῆτα, with Brunck: hence this interpretation neglects the τι. Htg. reads ἱάμα for εὔρημα.] Monk's conjecture, however, προσκοπούσα, is worth mention; which, though it cannot stand on the authority of the MSS., seems to me the most probable of all. On the lengthening of the preposition before a mute and a liquid, in the edited reading, see Erfurd ad Soph. Œd. Tyr. 640, ed. Hermann.

718. αὐτὴ τ' ὄνασθαι. Some have corrected αὐτὴ δ', of which there was no need. For such is the force of μέν, that, besides that member of the sentence in which itself is placed, it leads us to expect something else, and that, for the most part, *opposed* to the former clause. But it sometimes happens, that the sentence whose separate parts we expect to find *opposed*, is terminated differently, either from a sentence being interposed, or the collocation of the words being changed; and the member of the sentence, which ought properly to have been *opposed*, is *combined* with the former clause. If Euripides had here written, not αὐτὴ, but ὄνασθαι, in the beginning of the line, I doubt not he would have written ὄνασθαι δέ: for this verb involves a notion *opposed* to that involved in the words εὐκλεᾶ μέν βίον. As, however, the pronoun αὐτὴ holds the first place, it could not be *opposed*, but must have been *conjoined*, or the particle μέν added; for these answer to one another. See Med. 13, and note.—πρὸς τὰ νῦν πεπτωκότα, sc. ὀρώσα, σκοπούσα. So Thucyd. vii. 47, has: οἱ τῶν Ἀθηναίων στρατηγοὶ ἐν τούτῳ ἐβουλευόντο πρὸς τε τὴν γεγενημένην ξυμφορὰν καὶ πρὸς τὴν παρούσαν ἀρρωστίαν, and, iv. 15: βουλευέειν πρὸς τὸ χρήμα ὀρώντας. Render, therefore: *With regard to what has now happened, so far as my present*

circumstances allow. Matthiæ. The same in Iph. Aul. 1343. Cf. lect. 639.

724. εὐφημος ἴσθι. The Chorus does not bid Phædra be silent, Blomfield thinks, but means *noli abominanda loqui, speak not words of evil omen; may the gods avert what thou proposest*. The words of the Chorus contain somewhat of a castigation of Phædra, who had spoken ill-omened words.

734. ἐν πταναῖς. The common reading, according to Musgrave's emendation. The MSS. and old edd., ἐν ποταναῖς or πταναῖσιν. Dindorf lately, in notes to Alcest. 232, contends that the true reading is θεὸς ἐνὶ ποταναῖς ἀγέλαις θείῃ. The Schol. has thus explained the whole passage: "Would that the gods would make me a winged bird, that I might dwell in inaccessible hiding-places, and be as far as possible out of sight of the human race. The Chorus prays for itself removal from sight, and change of nature, on account of what has happened, either to be beyond the reach of calamities about to overtake it, or because it is about to connive at Phædra in her calumny against Hippolytus, and to draw so great an iniquity upon itself by being compelled to bear false witness against him. Before that crisis comes upon it, therefore, it prays to have its nature changed, and to be carried either to the Adriatic, or to the Celtic coast, appropriately to what had taken place, and as though these places in particular would welcome its sorrows; for Io, being changed in the Adriatic into a heifer by the will of Juno, crossed the sea called from her the Ionian; and on the Eridanus, the Heliades, weeping for Phaethon, were changed into beech-trees.

738. By the purple stream of the Eridanus the wretched daughters of Helias, through pity and grief for Phaethon, weep those tears which, being hardened by the coldness of the water, produce amber. The Eridanus is said to be their father, because, being lofty, they are washed by its waters.

739. τριτάλαιναί. But since almost all the MSS. have τάλαιναί, Witzschel receives it with Brunck. Hermann has made the same emendation, *Elem. Doctr. Metr.* p. 573, where he has arranged the verses thus: ἐνθα πορφύρεον σταλάς | σουσ' εἰς οἶδμα πατρὸς τάλαι-  
ναί κόραι, and in the antistrophe: κρῆναι τ' ἀμβροσίαι χεῖον | ται-  
νὸς μελάθρων πάρακτοι | ἔν' ἃ βιόδωρος. In Opusc. vol. iii. p. 141, he suspects that for παρὰ κοίταις should be read παρ' εὐναῖς. Phæthon's sisters metamorphosed into trees, and weeping amber, *Opusc. Met.* ii. 1—152.

744. Schol.: "Where Poseidon no longer grants to sailors a passage whereby to approach the ocean." He means that the ocean is the boundary of heaven, because in it, to mortal view, the heavens seem to terminate and decline.

750. [ἔν' ἀλβιόδωρος. So Dind.; but Monk (though opposed by Witzschel, with Valckenaer and Brunck, reads ἔν' ἃ βιόδωρος. *Opusc. Htg.*] The Cod. Par. A, ἔνα βιόδωρος. In the following line all the MSS. have θεοῖς, which the metre proves to be faulty. Hermann, on the probability, conjectures ἐσθλοῖς. Brunck proposes θνατοῖς. This reminds us, that the poet is speaking of the extremity of the



earth, which he fancied conterminous with Olympus, the seat of the gods.

762—54. G. Dindorf makes one line, ὦ—ἄλμας, and in the antistrophe, 764, ἀνθ'—κατεκλάσθη.

759. G. Dindorf says: "The first of these verses is, ἡ γὰρ ἀπ' ἀμφοτέρων: then follows a long series of epitrites, the long syllable standing first, ἡ Κρησίας ἔβασαν."—The meaning is: "Either on both hands was she attended by an evil omen, or, at all events, on the sides, when she flew to Athens." Schol.: ἀπό τε τῆς Κρήτης καὶ τῆς Ἀττικῆς.

760. Schol.: "Having called her δύσσορνις, he uses ἔπτατο (*she flew*), instead of ἦλθεν (*she came*). But when," he proceeds, "they had cast the extremities of their cables in Munychium, a harbour of Attica, and fastened them therein, and gone on shore, then Aphrodite sent a baneful love upon my mistress." Μουνύχου is Hermann's emendation. The MSS. Μουνυχίου.

762. πλεκτὰς πεισμάτων ἀρχάς, *the twisted extremities of the cables.*

767. ὑπέραντλος. It will suffice to warn the reader that a ship is so called, whose ἀντλος, i. e. *sentina* (*bilge-water*), over-abounds to such a degree, that it cannot be pumped out or kept under. Hence the metaphor is applied to Phædra, overwhelmed, and almost drowned, in calamity.

772. δαίμονα στυγνόν, *a hateful deity*, sc. Venus.

776. The ἐξάγγελος is one who narrates to the Chorus all that has taken place behind the scenes. Schol. Cf. Soph. Antig. 1278. CEd. Tyr. 1223. Philostratus says that Æschylus was the first who brought them on the stage. Ἀγγελοι came from abroad, and thence brought tidings.

780. ἀμφιδέξιον σίδηρον (*gladium ancipitem*), *a two-edged sword.*

782. περᾶν λῦσαι τ'. On the interchange of the infinitives of the present and aorist, cf. Phœn. 299: τί μέλλεις ὑπώροφα μίλαθρα περᾶν θιγεῖν τ' ὠλέναις τέκνον;

785. πολλὰ πράσσειν is said of one who busies himself about other people's affairs, and things which do not concern him. Herc. Fur. 266: κάπειτα πράσσω πόλλ' ἐγώ, φίλους ἑμοῦς θανόντας εὔ ἐρῶν, οὐ φίλων μάλιστα δεῖ;

787. πικρὸν τόδ' οἰκούρημα, *bitter is this charge of his affairs, undertaken for my absent master.* The messenger, I think, means all that has happened in his master's absence, particularly his wife's death.

791. ἡχῶ . . . προσπόλων μ' ἀφίκετο. So all the latest editors (except Witzschel), on the authority of Markham and Valckenær, against all the MSS. Witzschel maintains that the pronoun here seems unnecessary, though it might, he says, easily have slipped into the MSS. ἀφίκετο is *advenit*.

792. Those were called θεωροί, who went to consult the oracles of the gods on any matters, whether public or private.

794. Πιτθέως γῆρας, *the aged Pittheus.* It is well known, that in designating either things or persons, the poets often use circumlocutions. These denote either nothing but the thing or person itself, or indicate something else, with the addition of a certain dignity and virtue. What Hermann has noted, Hec. 291, on these circumlocu-



tions, is worth reading. Cf. Juv. Sat. iv. 81: *Venit et Crispi jucunda senectus*.

803. *λύπη παχνοθεῖς*, instead of *κακωθεῖσα*: for frost is destructive of all plants. *Schol.* Æsch. Choeph. 81: *κρυφναίοις πίνθεσιν παχνουμένη*. Ov. Heroid. xv. 112: *Adstrictum gelido frigore pectus erat*.

806. We learn also from Soph. CEd. Tyr. 82, that it was the custom for those who brought propitious answers to return home from Delphi crowned with laurel. There the priest says of Creon, on his return: *ἀλλ' εἰκάσαι μὲν ἡδύς, οὐ γὰρ ἂν κᾶρα πολυστεφῆς ὧδ' εἶρπε παγκάρπου δάφνης*. The *Schol.* on Soph. quotes Aristophanes in testimony of this custom, Plut. 21, where the slave, returning from Delphi, says to his master: *οὐ γὰρ τυπτήσεις στέφανον ἔχοντά γε*. The master answers: *μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με, ἵνα μᾶλλον ἀλγῆς*. Valckenauer quotes Liv. xxiii. 11, where Q. Fabius Pictor says, that, having quitted the oracle, he immediately paid divine honours to all the gods; and that, as at the priest's bidding he had both approached the oracle crowned with laurel, and had performed the sacred rites; so he had embarked on board the ship with his crown on his head, and not laid it aside till he arrived at Rome. That he had most religiously and diligently performed whatever he was commanded, and had deposited the crown on the altar of Apollo at Rome.

809. Matthisse incautiously said that *θεῖαν* signified, not *spectaculum*, but the act of beholding. A. Lobeck, in his *Paralip.* Gr. Gr. p. 512, has proved by many examples, that this opinion is false; of which I will adduce Plat. Phæd. p. 250: *μακαρίαν ὄψιν τε καὶ θεῖαν εἶδον*. To the same signification I would refer Æsch. Prom. 241: *Ζηνὶ δυσκλεῆς θεῖα*. Cf. also Eur. Iph. Aul. 232. 427.

814. *σᾶς χερὸς πάλαισμα μελέας*. These words contain an apposition; for in the words which immediately precede, the mode of Phædra's suicide is indicated and described; and this daring and violent mode of death the Chorus describes as *σᾶς χερὸς πάλαισμα μελέας*.

817. Witz. reads *ῥμοι ἐγὼ πόνων' ἔπαθον ὁ τάλας κτλ.*, after the Havn. Cod., to which very many other MSS. nearly approach.

821. *ἀβίωτος*. [*Κατακονά* (which occurs nowhere else) is explained *διαφθορά*, destruction, ruin. Hence the meaning is supposed to be: *Nay rather (μὲν οὖν, imo) the destruction of a life not to be endured*. *Κατακονά* cannot, however, be regularly formed from *κατακαίνω*. Witzschel reads, with Elmsley and Seidler, *ἀβίωτος*. See Hermann ad Ion 778.] Monk, thinking *κατακονά ἀβίωτος* somewhat harsh, preferred the other reading, *κατακονᾷ* [= *καταθήγει, wears me away*] *μὲν οὖν ἀβίωτος βίος*, in which Lasc., Ald., and some MSS. agree. He would not (says W.) have done this, had he remembered that the poets often transfer to one substantive the epithet that properly belongs to another. I have touched on this subject Med. 209.

825. *Naming what reason, or what adverse fortune of thine, O lady, shall I, wretched that I am, hit upon the truth?* Musgrave has proved by several examples that *τυγχάνειν* is thus used; as Iph. Taur.

*Hippol.*

G

1321: ὦ θαῦμα—πῶς σε μείζον ὀνομάσας τύχῃ; Æsch. Agam.  
1241: τί νιν καλοῦσα δυσφιλὲς δάκος τύχοιμ' ἄν; Choeph. 12: ἡ  
πατρί τῳ μὲν τάσδ' ἐπικάσας τύχῃ χῶας φερούσας;

834. See note to Med. 1017.

837. σκότῳ θανόν, *dead in darkness*; because men in sorrow are wont to love and seek the dark, in which they may be concealed from sight.

840. τίνος δὴ κλύω; *a quo audiam?* Deliberative subjunctive.

849. To adapt the words ἀρίστα θ' ὀπόσας ἐφορᾷ to the probable form of the metre, F. Dindorf thinks that ὀπόσας should be changed into ὄσας, in Adnot. Eur. (Oxf. 1839.) He also says that ἀσπρωπός should be written 851; and 852, ἰὼ τάλας ὄσον κακὸν ἔχει δόμος.

855. τὸ δ' ἐπὶ τῷδε πῆμα, *the mischief which will follow upon this*. The Chorus means the calumny against Hippolytus, and his death, of which it already has a presentiment.

862. The bevil of a ring was called σφενδόνη, i. e. that circle or rim of gold in which the σφραγίς or jewel of the ring is enclosed. Hence it means the jewel itself; and the τύποι σφενδόνης are the same as σφραγίδος σημεῖα. *Monk*.

867. The οὖν (which some editors, according to Markland's emendation, have changed into ἄν), may, I think, be defended by interpreting: *To me, therefore, on account of what has happened* (Phædra's death), *may my lot in life be no longer livable*, i. e. such that I ought no longer to live (*sit mihi . . . conditio vitæ non vivendæ*). This meaning of ἀβίωτος I cannot now support with other instances; but it seems to me in no way repugnant to the character and genius of the Greek language. I even think it is approved in a certain degree by a like use of other adjectives. We have the infinitive τυχεῖν [nearly = ὥστε τυχεῖν αὐτῆς. Gr. 1051 (812), § 669, β, γ] added by the well-known exegesis. Cf. Herc. Fur. 643.

872 sqq. πρὸς γάρ τινος, *a quodam, or a quâdam parte*, which we either cannot name, or purposely shrink from naming. The Chorus means either Phædra's tablet, in which it augured, not without good reason, that mischief was contained, much heavier than that already known; or Theseus himself, on whose countenance it saw, by this time, the signs of glowing anger.—For κακοῦ, Witzschel, with many good MSS., reads κακόν.

883 sqq. It seems as if these two lines should be united in one, consisting of a dochmius, a di-iambus, and a dochmius. In the more and better MSS., ὀλοόν and πόλις are found only once. Accordingly, Witzschel encloses both these words in brackets.

887 sqq. See v. 46, note.

892. αὐθις, *hereafter*.

898. The same line below, 1049.

913. λίχνος is properly a *dainty* or *gluttonous* person, but, metaphorically, *curious*; one who greedily gapes after knowledge of every kind. *Monk*.

916. ἀμαρτάνοντες—μάτην. As adjectives which signify nothing new, but explain the words more fully, are often added to nouns and verbs; so some adverbs, and especially μάτην, are similarly used. Æsch. Choeph. 843: θνήσκοντες μάτην, i. e. θνήσκον.

καὶ μάταιοι. Ib. 787: κωφοῖς αὐτῶ καὶ καθεύδουσιν μάτην, *singing so soundly as to be of no use?* Eur. Hel. 1220: ὦ Πρίαμε καὶ Τρωάδες, ὡς ἔρρεις μάτην. Med. 1251: μάτην μόχθος ἔρρει παί- ν. Below, 1063, μάτην συγχέαιμι' ὅρκους is not *in vain to violate oath*, i. e. in such a way that its violation has no influence; but to violate it, that it has been sworn in vain, and to no purpose. *utthiæ*.

925 sqq. Cf. what Medea says, 516 sqq. Cic. De Amicit. c. 17: He complained that in all other matters men were more diligent (an in friendship), inasmuch as each could tell how many she-goats and sheep he had, but not how many friends; and that in procuring the former they bestowed care, whereas they were negligent in electing their friends; nor had they any signs, as it were, and marks, by which to distinguish which persons were suitable for friendship."

929. τὴν ὅπως ἐτύγγανεν, *rash*, and therefore *unjust*.

935. *Words wandering beyond the province and bounds of reason, and therefore delirious.* Monk.

938 sqq. The Schol. has rightly understood the meaning: "For if wickedness goes on increasing in proportion to every man's life, in the wise that the later-born exceeds in wickedness him who went before him, the gods will have to found some other state to which the wicked may retire."—κατ' ἀνδρὸς βίοντον. As though Theseus should say: *If audacity advances and increases in the same ratio as the man's advances.*

939. τοῦ πρόσθεν εἰς ὑπερβολήν. Another instance of this construction may be found in a fragment of Autolycus, i. 6: πῶς γὰρ τις ἔστ' ἀνὴρ Γνάθου τε δοῦλος, νηδύος θ' ἡσσημένος, κτήσασθαι' ἂν βον εἰς ὑπερβολήν πατρός;

942 sqq. There is no occasion for Musgrave's correction, ἐπειδὴ γ' ἐμίσμ' ἐλήλυθα, *since I have already contracted pollution by talking to thee, who art defiled with such wickedness.* For the reading of the SS. involves the same meaning. Theseus says: *Inasmuch as you have come to (or for) my pollution, i. e. by your coming have involved me in the contagion of your guilt, show your face to your father, that he may see what countenance you now wear.* The expression ἐρχεσθαι τι, signifying *to do something*, is much used by Euripides. Thus Iph. 652: λέκτρων ἀθικτῶν ἤλθες ἐς συναλλαγάς. Valekenauer rightly reminds us, that men in those days were afraid not only to dwell under the same roof with those who were charged with the more serious offences, but even to speak with them, because they thought it even by talking with them they contracted the contagion of their guilt. Æsch. Choeph. 448: ἀφθογγον εἶναι τὸν παλαμναῖον υἱόν. Cf. Eur. Orest. 75. 479 sqq. Herc. Fur. 1218. Besides, Polydorus seemed to his credulous father to be both the author of Medea's death, and contaminated with a double guilt.

952. καπηλεύειν h. = *fraudem facere* (like petty shopkeepers). *and impose upon men by that food of thine, consisting of things without value.* Herod. i. 155, quoted by Blomfield: "Make a proclamation to them to educate their children in playing the harp, and in singing, and in huxtering (καὶ καπηλεύειν); and speedily, O king, you



will see them, from men, become women." *Monk*.—*Ορφέα*. On the Orphic diet, see Plat. Legg. 6: "We hear of a time when we did not even venture to taste beef; and that our sacrifices to the gods were not living things, but cakes and fruits dipped in honey, and other such-like pure sacrifices. And men abstained from flesh-meat, as though it were not clean to eat it, nor to pollute with blood the altars of the gods; but we of those days lived in what is called the Orphic fashion, adhering to things without life, and, on the contrary, abstaining from living creatures."—By this food they professed a certain sanctity of life. Blomfield thought it related to the *Ὀρφεοτελεσταί*, concerning whom see Valckenauer, *Diatr. de Aristobulo*, p. 84, where he also speaks of certain silly treatises, *πολλῶν γραμμάτων καπνῶ*, which knaves abused to their own purposes, promising the superstitious, not in this life alone, certain advantages, which, as it generally happens, they themselves were without, if they would allow themselves to be initiated in certain rites, according to these books.

965. τὰ φίλτατα, i. e. the husband and children of Phædra, whom she had lost, together with her life.—*δυομενεία σῆ*, used in the same way as in *Androm.* 62: *οἶκῳ τῷ σῷ*, and in *Heracl.* 1012: *τῆς ἐμῆς ἑχθρας*. Cf. *Gr.* 1007 (790), § 652, *Obs.* 6.

966. ἀλλ' ὥς. Euripides makes his Theseus an orator; like an orator, therefore, he anticipates his opponent's reply; for, first, he brings forward this,—*μισεῖν σε φήσεις τήνδε*, and this being rejected, he now goes on to raise another objection in accordance with Hippolytus's character: ἀλλ' ὥς τὸ μῶρον ἀνδράσιν μὲν οὐκ ἐνι, γυναῖξί δ' ἐμπέφυκεν. Also below, 1013, Hippolytus himself: ἀλλ' ὥς τυραννεῖν ἢ δὴ τοῖσι σώφροσιν.—On the adjective *μῶρον*, see note to 644.

970. τὸ ἄρσεν (*natura virilis ingenii*), *manliness, manhood*.

977 sqq. Σίνις. Apollodor. 3. 16: "Next Theseus slays Sinis, son of Polypëmon and Sylea, the daughter of Corinthus. He was called Pityocamptes, because, living on the isthmus of Corinth, he compelled the passers-by to try to bend the pine-trees; and when they proved unable through weakness to effect this, they were hurled aloft by the recoil, and so killed. In this way Theseus slew Sinis." Somewhat differently Diod. Sic. 4. 59: "Theseus first of all destroyed the man named Corynêtes, who used the afore-mentioned *κορύνη*, or club, and murdered the passers-by; and next Sinis, who inhabited the isthmus. For bending two pine-trees, and fastening one arm to each of them, he would suddenly let them go. Wherefore, their bodies being torn asunder by the violence of the recoil, it came to pass that the unhappy wretches died in great agony."—In the next line W. reads, with Brunck (from Cod. Par. A): *κτανεῖν ἑαυτόν*, i. e. not only sent into exile, like Hippolytus, but even slew.

979. σύννομοι is properly said of cattle or other animals which feed together. The poet here somewhat boldly calls rocks *συννόμοι θαλάσσης*, i. e. *bordering on, adjoining the sea*. And Soph. *Œd. Col.* 1134: *κακῶν ἔξνοικος*. On the story of Sciron, see *Ov. Met.* vii. 443. *Plut. Thes.* p. 4. E, whose words are these: "Theseus slew Sciron on the frontiers of Megaris, by hurling him down from the rocks, as the common story goes, because he plundered the passers-by; but



some say, because, with insolence and daintiness, he held out his  
t to strangers, and commanded them to wash them; and then  
ked and thrust those who had washed them into the sea."

983. *ξύστασις* . . . *φρενῶν*. Euripides has an expression very like  
s in Alc. 813: τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. Ἡ  
ττασις or τὸ ξυνεστηκὸς φρενῶν means contraction of mind, which  
s said to take place through grief or melancholy. Cf. Cic. Tusc.

31: *Eodem enim vitio est effusio animi in lætitiâ, quò in dolore con-*  
*ctio*, Monk.

984. "This business, so far as it is unknown to you, my father,  
pears to afford just arguments against me; but, if any one will  
umine it, it does not involve any just blame against me," *Schol.*

992. *ὑπῆλθες*, you have assailed me in an underhand way. Not  
nking this very appropriate here, I suspect that we ought, with  
urkland, to read *ἐπῆλθες*, for Theseus had not acted treacherously,  
t openly. The words which immediately follow should seemingly  
thus explained: ὡς διαφθερῶν με καὶ ὡς ἐμὲ οὐκ ἀντιλέγοντα.

998. *ἐπαγγέλλειν*. This word Matthiæ interprets: *faciendum ali-*  
*d alicui denunciare*, hence *incitare*. This is his emendation. The  
SS. read *ἀπαγγέλλειν*.

1001. As the Codd. Flor. A, and Par. A, Havn., have φίλος for  
ος, I am not sure whether we ought not to write ἀλλ' αὐτὸς οὐ  
ρὼν τε κάγγος ὦν φίλος, by which we get a more harmonious  
aning and construction.

1005. *γραφῇ τε λεύσσων*. The poet here makes mention of pic-  
es, in accordance with the manners of his own age, and not with  
t of Theseus; for in the age of Theseus there were no pictures at  
much less of a lustful or lascivious character. But Euripides is  
d of similes and expressions taken from the art of painting; a  
de of expression which he uses still more preposterously in the  
ades, where, 687, Hecuba says: αὐτὴ μὲν οὕτω ναὸς εἰσέβην  
ίφος, γραφῇ δ' ἰδοῦσα καὶ κλύουσ' ἐπίσταμαι. *Bruck.*

1007. *καίτοι*. Witzschel reads *καὶ δὴ*, after several good MSS.  
tthiæ agrees with Valckenaer that these particles do not suit the  
sage, and suspects that *δὴ* crept in from the next line, and that  
poet wrote *καὶ μὴν, inimico*. But *καὶ μὴν* is not *inimico*, but  
ero or *atqui*. L. Dindorf, however, contends that *καίτοι* is the  
y true reading, which, though bearable, is not necessary. The  
eeks use the particles *καὶ δὴ* where, conceding or dismissing any  
nt, they pass to something else. So here, too, Hippolytus might  
: *Well, even suppose my chastity does not sufficiently convince you.*

1013. As *τυραννεῖν* stands first, the whole force of the sentence  
ms to centre in it, and not in *τοῖσι σώφροσιν*; and the order of  
argument to proceed thus: "I am chaste; but even were I not  
Phædra's beauty was not so great as to captivate and entice every  
s. Well, but, you will say, supposing you are chaste, why should  
a chaste man be ambitious to reign? so that, perchance, I may  
re seduced Phædra, not from a love of woman, but of regal power.  
t I have never aspired to the sovereignty of the state." *L. Dind.*

1019. *πράσσειν* = the sense in which Attic writers often use it:  
*civiles tractare, in republicâ versari.*



1089. *ὑπέρχεται*.—W. (after Par. A, Flor. 10) writes *ἐπέρχεται*. Having said this, Theseus quits the stage, and enters his house. See 1156.

1104. *λύπας παραιρέι*. Elmsley rightly interprets: *lessens, diminishes some portion of it*; for *λύπας* is the genitive.

1105 sqq. *ξύνεσιν δέ τιν' ἐλπίδι κεύθων . . . λεύσσω*. This passage seems very suspicious, nay, even corrupt, the masculine gender being applied in the singular to a chorus of women, against the rule which we elsewhere see carefully observed by the tragic poets. For it is well known, that where the masculine gender is used for one woman, they always use the plural; and, again, that they use the masculine where they put the plural for one woman. The commentators attempt, indeed, to defend this passage by another example in Hel. 1630, where, according to the MSS., the common reading is: *ἀλλὰ δεσποτῶν κρατήσις δοῦλος ὦν*. But I can hardly believe, that a rule, which we know to be constantly observed, can be done away with or narrowed by one or two examples. It is much more probable, that these two instances, which violate the rule, are corrupt; and, indeed, an emendation in the teeth of all the MSS. ought to seem less bold than a defence of the violation, though supported by very many MSS. Hermann has very easily amended both passages: the present in a note to Viger, p. 715. 50: *ξύνεσιν δέ τις ἐλπίδι κεύθων λείπομαι*, i. e. *ut prudens quis*; the other in his edition of the Hel. 1649, where he edits *κρατήσῃσι*; so that the line now contains a general sentiment. And to Hermann's emendation even the Scholiast's note may be accommodated: "The Chorus is composed of women; but the poet transfers the character to himself, leaving the choral characters; for he uses masculine participles." The sentence is rightly interpreted thus: *And whereas I conceived the hope that I understood something for certain about Divine providence, that hope again disappoints me, when I look into the fortunes and deeds of mortals.*

1113. *ἀκήρατον ἄλγεσι θυμόν*, a mind void of cares, unscathed by sorrow.

1114. *δόξα . . . ἀτρεκής*, a fame too carefully and anxiously sought after and acquired.

1117. *συνευτυχοίην*. *Σὺν ἄλλοις τὸν βίον εὐτυχοίην*. Schol.

1120. *καθαρὰν φρέν'*. Schol.: *ἀτάραχον καὶ ἀφοβον*. The metaphor seems taken from the agitation of water. Monk.

1122. *Ἀθάνας*. Eustathius, p. 515. 42, observes that the expression of our poet, *Ἑλλανίας φανερώτατον ἀστὴρ Ἀθάνας*, is an adumbration of the Homeric *ἀλίκιον ἀστὴρ καλῶ*. Eustathius also explains it: *ἦγουν ἀστέρα τῆς παρ' Ἑλληνισιν Ἀθηνᾶς ταύτην δ' ἐλπὶν διάδηλον ἐν Ἀθήναις, αἱ παρονομάζονται τῇ Ἀθηνᾷ*. Valekenæer compares Anthol. iii. xxvi. 1: *Μουσάων ἀστέρα καὶ Χαρίτων*, sc. Homer. 42: *τὸν τραγικῆς Μούσης ἀστέρα Κεκρόπιον*, sc. Sophocles. Monk.

1126. *ψάμαθοι πολιήτιδος ἀκτᾶς*. *Πολιῆτις* is formed from the Homeric *πολιήτης*, and signifies the shore near Træzen, and in the same district (*litus vicinum et ejusdem regionis*).

1133 sqq. [*Limnæ*, on the coast near Træzen.—*τρόχος*, *race-course*: not *τροχός*. Monk governs it by *κατὰ* understood. In *Limnæ*



*curriculo continens pede recto exercitatos equos* (Fix).] But W. (and so Htg.) properly receives Reiske's emendation, *γυμνάδος ἵππου*. Brunck rightly says the order is: *οὐκέτι ἐπιβάσει συζυγίαν πώλων* 'Ενετᾶν κατέχων τὸν ἀμφὶ Λίμνας τρέχον ποδὶ γυμνάδος ἵππου, *no longer shalt thou mount the chariot yoked with Venetian steeds, possessing (frequenting) with the foot of thy well-trained steed the race-course by Linnæe*.—κατέχων ποδὶ γυμνάδος ἵππου = κατέχων γυμνάσιν ἵπποις.

1140. As here Euripides *νυμφιδία λέκτρων ἄμλλα*, so Sophocles, Elect. 493: *ἄλεκρ' ἀνυμφα λέκτρων ἀμλλήματα*.

1142 sqq. G. Dindorf says this line should be divided in two, as it is read in the Aldine: *ἐγὼ δὲ σᾶ δυστυχίᾳ | δάκρυσιν διοίσω*. He also says on 1145: "That the probable form of the metre may be attained, we must write: *μάτερ, ἔτεκες ἄρ' ἀνόνατα*, putting the interjection *φεῦ* without the line." And on 1146: "If *μανίω* has the middle syllable long, the line will consist of a molossus and a brachius. But, more probably, it is an *ithyphallic*, with the middle syllable short, as in Rhes. 494: *ἀλλὰ μηνίων στρατηλάταισιν*."

1147. *συζυγαί Χάριτες, junctæ Gratia*.

1163. *ἐπὶ σμικρᾶς ῥοπῆς* (in extremo vitæ discrimine), upon a very slight turn of the scale. *ἐπὶ* with the genitive is used in cases in which any thing turns, as it were, on the last critical point. See Hermann on Soph. Aj. 1247.

1164. *δι' ἐχθρας ἦν ἀφιγμένος*. On this circumlocution I have made a few remarks on Med. 872.

1166. *ἄρμάτων ὄχος, currus vehiculum*. Cf. Phœn. 1190.

1171. *πῶς καὶ διώλετ' εἰπέ*. See above, 91.—*τῷ τρόπῳ Δίκη* *ἐπαίσεν αὐτὸν ῥόπτρον*. Euripides neither wished *ῥόπτρον* to be understood as a halter, nor as a peg in a trap, as Valckenaer thought. *ῥόπτρον* = *ῥόπαλον*, and means a club, staff, or stick. That such an instrument might aptly be assigned to *Δίκη*, the Goddess of Vengeance and companion of the Furies, there is no need of proving at greater length. In like manner, Hom. Il. 12, 37: *Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες*, and Soph. Aj. 137: *πληγῇ Διός*. Somewhat more boldly Hor. Od. iii. 26. 11: *Regina sublimi flagello tange Chloen semel arrogantem*. Even from works of art we can prove that the expression and image were not unusual. Thus Pausanias, describing the chest of Cypselus, v. 18. 2, among other things, says: "A handsome woman conducting an ugly one, and throttling her with one hand, whilst with the other she beats her with a club: this represents Justice doing injustice." Hence we see that even in ancient times a club was assigned to this allegorical personage, which *ῥάβδος*, hardly any one will deny, might easily have been changed into a *ῥόπτρον*, either by artists or poets, as the subject seemed to demand.

1188. *ἀπ' ἀντυγος*. What the *ἀντυξ ἄρματος* is has been explained by Hemsterhuis on Lucian, vol. i. p. 279, by citing the notes to Hom. Il. 5, 262. 728, whence it appears that the *ἀντυξ* was a small circle (circular rim) appended to the top of the carriage-seat or body, and surrounding it. To the top or the side of this the reins were fastened, when the horses were stopt. Thus, Il. 5, 262: *ἐξ ἀντυγος*



ἡνία τείνας. Sometimes there were two ἄντυγες, as in Juno's chariot. Il. 5, 728: δοαὶ δὲ περιδρομοὶ ἄντυγές εἰσι, where the Venetian Scholiast: "Ἄντυγες, the semicircles upon the seat, to which the reins are fastened."

1189. αὐταῖσιν ἀρβύλαισιν. The part of the chariot about the ἄντυξ, where the charioteer stands. Schol. Also Eustathius on Il. 5, p. 456. 19: "Euripides in Hippol. speaks of the ἄντυξ for the reins. There also occurs the word ἀρβύλη, not spoken of a shoe, in the passage αὐταῖσιν ἀρβύλαισιν ἀρμόσας πόδα, which are evidently the part about the ἄντυξ of the chariot, where (they say) is the standing-place of the charioteer." This explanation, though I cannot support it by other passages, I yet think the true one. For if we receive ἀρβύλαι as shoes, and with others interpret, *when he had put his shoes on his feet*, the αὐταῖσιν is not only frigid, but plainly unsuitable and superfluous. I should conjecture that the part of the chariot where the driver stood, was worked and hollowed into the shape of ἀρβύλαι (shoes), that he might have a firmer footing; and that from this resemblance in form it received its name.

1195. ὑφ' ἄρματος, i. e. *prope currum*; properly *sub curru*. It appears to be thus expressed, because Hippolytus, standing in the chariot itself, occupied the higher place; while his comrades, standing round the chariot, and following their master, held the lower. Some good MSS., however, have ἐφ' ἄρματος, which, as it is very easy to understand, is also a very likely correction. Cf. Matth. Gr. Gr. § 592.

1197. τὴν εὐθὺς Ἄργους. W. Dindorf, in his Preface to the Poetæ Scenici, p. xxii., contends that this is the only instance worth mentioning in the old Attic writers of the particle εὐθὺς used for εὐθύ, being recognized by Photius, p. 32. 12. But from Photius's testimony a suspicion struck Dindorf, that it was not till after the time of Eratosthenes that εὐθὺς was introduced into the copies of Euripides, but that the poet really wrote τὴν εὐθὺ Ἄργους, of which hiatus he cites three other instances. The first is of Antiphanes, in Athen. vi. p. 258, E: οὐχ ἡδύ; ἐμοὶ μετὰ τὸ πλουτεῖν δεύτερον. But this is not to the purpose; for the hiatus is sufficiently excused by the interpunctuation and the pause. The second is in Archilochus, in Stobæus, ex. 10: (ἦν) σφὶν θαλάσσης ἡχέεντα κύματα φίλτερ' ἢ πείρου γίνηται, τοῖσι δ' ἡδὺ ὃ ὄρος, of which the correctness is very doubtful. In the third place he cites line 158 of Empedocles: δὲξ' ὃ δ' ἐπ' δὲξ' ἔβη, θερμὸν δ' ἐποχεύετο θερμῷ. Even by this nothing is proved, inasmuch as such a line might have been written by a philosopher-poet, who cared rather for his argument than for external neatness and polish; but not by a tragic poet. Dindorf is opposed by Bergk, in his Commentary on Attic Comedy, who quotes Pindar as also using εὐθὺς for straightway in Isthm. vii. 41: ἰόντων δ' ἐς ἀφθιτον ἄντρον εὐθὺς χείρωνος αὐτίκ' ἀγγελίαι, and in Pyth. iv. 83: τάχα δ' εὐθὺς ἰὼν σφετέρας ἐστάθη γνώμας ἀταρβάκτοιο πευρώμενος. Cf. also Buttm. Greater Gr. ii. p. 290.

1200. ᾗδη. The messenger alludes to the part of the journey already completed.

1204. φόβος νεανικός, violent, great. Schol.

1208. Σκείρωνος ἀκράς. He means the shore under these rocks. *Matth.*

1209. πέτραν Ἀσκληπιοῦ. That lofty rock in the Saronic gulf, not far from Epidaurus, thus called from the Epidaurian deity, seems to be called by Euripides πέτρα Ἀσκληπιοῦ.

1213. τρικυμία. Every third wave was commonly believed to be the largest; or, as others say, every tenth. Hence the *fluctus decumanus* of the Latins, which may aptly be compared with the τρικυμία of the Greeks. Blomfield treats at length on this subject in his Gloss. to Æsch. Prom. 1051.

1217. κρείσσον θέαμα δεργμάτων, a spectacle too shocking for the eyes to look upon. Monk. Cf. Æsch. Agam. 1377: ὕψος κρείσσον ἐκπηδήματος. Thucyd. ii. 41, the Athenian state is termed μόνη τῶν νῦν ἀκοῆς κρείσσω [but in a different sense: more powerful than report has stated it to be].

1219. ἱππικοῖς ἐν ἤθεσι—ξυνοικῶν. Valckenaer's conjecture, ἱππικοῖσιν ἤθεσι, has pleased many. It is not improbable, and perhaps the true reading. I did not like, however, without the MSS., to change the preposition, as ξυνοικῶν is not used in its proper sense, but here has a meaning derived from its proper sense; for it means in this place πολὺς ξυνοικῶν, multum versatus. Cf. Soph. CEd. R. 1205.

1221. Standing in his chariot, with the reins drawn back, that he might check the horses more powerfully, Hippolytus bent back his body, so that it seemed suspended from the reins. Wherefore he is compared with a rower, who draws back his oar. *Bothe.*

1232. κάνεχαίτσειν. He transfers to the chariot what is properly said of a horse, which, rearing and throwing back its mane, throws its rider.

1238 sqq. πρὸς πέτρας. [This is better, I think, on the principle that the construction of the preposition that denotes motion is used, when the verb expresses a notion of rest, but implies one of motion.] Witzschel prefers πρὸς πέτρας, after the best MSS. (cf. Cycl. 130: φρουδος πρὸς Αἴγνῃ. Hel. 1211: Λιβύης ἀλιμένοις ἐκπεσόντα πρὸς πέτρας); and in the next line he writes θραύων τε σάρκας, from Elmsley's emendation. Cf. Ov. Met. xv. 500 sqq., on the death of Hippolytus.

1247. ἵπποι δ' ἐκρυφθεν. This form of the verb (for -θησαν) is very suspicious. Ἐκόρεσθεν, indeed, is found in Arist. Pax, 1283; but, which ought to be particularly remarked, in an heroic verse. Another place of Arist., Vesp. 662, is more à propos to the defence of our reading; where, in an anapaestic verse, κατένασθεν is found. Those who wish to defend ἐκρυφθεν in our passage, ought to use this as an example. Matthiæ, Gr. Gr. 468. 8, thinks that the form is admitted here on purpose that this ἀγγελικὴ ῥῆσις might sound somewhat heroic. This I can hardly approve; for had the tragic poets wished this, I fancy they would have more frequently used mere epic terminations in verbs of this sort. I do not doubt that some corruption lurks beneath. Cod. Flor. 10 has ἐκκρυφθέντις. What if we take this for an interlinear gloss explaining the true reading, which the copyists, as being adapted to the metre, have

ved into the order of the words? Perhaps the poet wrote ἵπποι βοῦδοι, which I formerly conjectured, or, which approaches nearer the run of the letters, ἵπποι δὲ κρυπτοί.

53. τὴν ἐν Ἰδῇ πεύκῃ. Schol.: "It is uncertain which Ida. For even if one were to fill with writing all the wood in Ida," which woody mountain near Troy." The Schol. is right, except that ought not to have thought of the Trojan Ida, as the poet meant Cretan. Euripides uses πεύκη for a wooden tablet, in Iph. Aul. 39.

55 sqq. κέκρानται συμφορά. This is Elmsley's reading; but the MSS. and old editions have συμφοραί. Elmsley and his followers suppose that the copyists, deceived by the false appearance of plural which κέκρानται presents, introduced συμφοραί. This, indeed, may have been so. Elmsley, on Med. 34, has adduced many examples, which show that the singular and plural of συμφορά are often exchanged in the MSS. Nevertheless we must see, whether we can defend the reading of the MSS. For this place must be joined in the same way as Bacch. 1348: αἶ, αἶ, δίδοκται, πρέσβυ, γονες φοναί. In either place the verb stands by itself, and forms an antithesis; for the purpose of explaining which, a plural substantive is added, as it were, by a kind of apposition. In the Bacchæ the sentence proceeds thus: *Eheu! constitutum est, senex, infelices fugæ; in ours: Eheu! effectum est, novorum malorum casus.* This abruptness of speech seems adopted by the poet on purpose, because it expresses a certain feeling and emotion of the speaker.—τὸ δὲν, debitum, fatum, necessitas.

66 sqq. The Cod. Par. A exhibits these two lines in inverted order. This order is both pleasing in itself, and is recommended by authority and excellence of the MS.

67. δαιμόνων τε συμφοραῖς, misfortunes sent by the gods.

74 sqq. The order is: θέλγει δ' Ἐρως φύσιν ὁρσέσκων σκυλάκων γίων θ' ὅσα τε γὰ τρέφει, ἀνδρας τε.—The words ᾧ μαινομένη αἶα are used in the sense of οὐ μαιν. κραδ. γὰ, τὰν Ἄλιος αἰθέρων δέρεται, the earth, which the Sun beholds illumined with his own and splendour.

83. Nine of the extant plays of Euripides introduce gods or goddesses in the last act to unloose the knot; viz. the Orestes, Hippolytus, Andromache, Suppliees, Iph. Taur., Bacchæ, Helena, Ion, Iphigeneia. This appears, however, to be done with better right in Hippolytus than in the rest. Monk.

85. Ἀρτεμὶς αὐδῶ. Αὐδῶ used to be read; but αὐδῶ has been lately replaced by Valckenaer from Flor. A, and afterwards Havn. In formulæ of this kind the deities were wont to declare their decree. Cf. Orest. 1642. Bacch. 1340. Hel. 1663.

89. ἀφανῇ. Interpreters have found it difficult to explain this. It must be joined with πεισθεῖς. Πείθομαι τι, I suffer myself to be persuaded of a thing, is not rare. There is a manifest opposition between πεισθῆναι ἀφανῇ, and φανερά δ' εἶλέν σ' ἄτη. This last has been received with the Dindorfs. There is an emendation of Creech, founded on traces in Cod. Flor. A: φευκτέαν δειλ' (vel δειλ') γιν. Ald. rell.: φαν. δ' ἔσχεσ ἄταν. The MSS. and Lasc., ἔχεις χεῖς. Though Flor. 2. 15, Havn., have ἄτην, we should proba-



bly read ἄτη or (Dobree) ἄτα. "Εσχεθες ἄτην was commonly read from Markland's conjecture. Formerly, when φανεράν and ἄταν, or ἄτην, were found in all the MSS., I tried φανερά δ' εἰλὲν δ' ἄτη, as if said of Phædra, *aperta et manifestâ fraude te decepit*. ἄτη, signifying *deceit, fraud*, is found, Hom. Il. 10, 391. See also Hermann on Soph. Trach. 846. It is well known how often ν and ι subscript were exchanged in the Codices.

1296. As here Diana passes from anapaests to trimeter iambics, so Hercules in Soph. Philoct. 1418.

1297. προκόψω γ' οὐδέν. He used this verb in a like sense, Ale. 1079: τί δ' ἂν προκόπτεις, εἰ θέλεις ἀεὶ στένειν; It is properly used of those who cut down and remove wood and other impediments. Hence προκόπτειν means *progredi, proficere, to make progress*.

1299. ὥς ὑπ' εὐκλείας θάνῃ. Some commentators wish to correct ἐπ' εὐκλείας, but there is no need of such a change; for ὑπό, as to the sense, means nearly the same as μετά. Proclus in Chrestomath, 69: "The ancients often took ὑπό for μετά." Schol. on Pindar. Olymp. iv. 3: "Homer uses ὑπό for μετά: δαίδων ὑπὸ λαμπομενάων." So ὑπ' εὐκλείας is εὐκλειῶς. Cf. Æsch. Agam. 1562: καὶ καταθάλλον οὐχ ὑπὸ κλαυμῶν τῶν ἐξ οἴκων. Soph. Elect. 630: οὐκ οὐν ἐάσεις οὐδ' ὑπ' εὐφύμου βοῆς θῆσαι μ'; Eur. Androm. 322: εὐκλεία δ' οἷ μὲν ἐστ' ἀληθείας ὑπὸ εὐδαιμονίζω. Herc. Fur. 289: ὥστ' οἷς ἀνεκτὸν δειλίας θανεῖν σ' ὕπο. Ion 1333: καθαρῶς Ἀθήνας Ἰὼν Gr. οἰωνῶν καλῶν. See also Pflugk on Herc. Fur. 289. Matth. Gr. Gr. § 592. γ.

1303. δηχθείσα κέντροις. Though the poet has so often spoken of Love, he has never (elsewhere) said ἔρωτι δηχθῆναι, much less κέντροις δηχθῆναι, of Love or Venus. Valckenaer therefore judges this expression foreign to the *usus loquendi* of Euripides, and recommends πλεγῆσα, which he defends with much learning. Porson seems to have thought the same, and, as quoted by Monk, recommends πληχθῆσα. But we want neither emendation. For Æschylus, in Xantr. fragm. ii. 3, uses κέντρομα γλώσσης. Sophocles, Fragm. inc. lix., writes ἔρω δ' ἔρωτος δῆγμα παιδικῷ προσῆ, and Euripides, in Herc. Fur. 20: εἶθ' ἦρας ὑπο κέντροις δαμασθείς. In Clem. Alex. Strom. ii. 64, some poet represents Ajax himself saying: λύσσης πικροῖς κέντροις ἠρεθισμένον. In a fragment of the Danae, iii. 6: πόθῳ διεγυμένῃ. Can we deny that they who wrote thus, could say *Amoris* or *Veneris* κέντροις δηχθῆναι? The words of Pflugk on the passage of Herc. Fur. just quoted are worth hearing: "He does not assign κέντρα to Juno as an attribute in the same way as the bow is assigned to Apollo, the lightning to Jove, the trident to Neptune; but of the insignia of the gods some are perpetual, and, as it were, public; others assumed for a time, and invented by the poets, not as a custom, but as *becoming*, i. e. looking at the propriety of person, place, time, and circumstances. Hence what Erfurdt has collected on Soph. Antig. 598, on Tafelius, Diluc. Pind. i. 2, p. 698: Jovis Χαλκινός and μάκελλα, Martis μάστιξ, Bellonæ Venerisque flagellum; hence, lastly, Junonis κέντρα, torturing the stepson with the lashes of his stepmother; also of Venus, *quæ dulcem curis miscet amaritatem*, Hippol. 1301; and whatever other perturbed and unquiet feelings there are



either in the minds of men, or inflicted on men by the gods." Add to this, that the expression agrees admirably with the sense of our passage; for Diana wishes not only to declare the innocence of Hippolytus, but so to explain the whole affair, that she may, at the same time, set forth the generous nature of Phædra, inasmuch as she herself was not lustful, but incited to love by the power of Venus, against whom the more she struggled, the more deeply wounded did she come off.

1327. ὥστε γίνεσθαι τάδε. Monk says ὥστε is redundant before the infinitive. But this is a ridiculous assertion. Nor has Buttmann, on Soph. Philoct. 656, done better, in thinking that ὥστε is sometimes added for the sake of the metre; an opinion which Hermann, on the same passage, has briefly refuted. He says that ὥστε is added in such a way as to increase the force of the sentence, and to be expressed by *vel* or *adeo*; and he bids us compare notes to Viger, 949. But I confess, that even this reasoning does not satisfy me. For whence has ὥστε received the force of increasing? The fact is briefly this: If the particle is added to the infinitive, it expresses some action or state consequent on the finite verb. So the passage of Sophocles has this meaning: *Estne venia, ita ut prope etiam possim arcum contemplari?* (ἀρ' ἔστιν ὥστε κάγγυθιν θίαν λαβεῖν;) We have, therefore, in both constructions the same meaning, but conceived and expressed in a different manner. And thus in other places also is this particle before the infinitive to be explained. Cf. above, 705. Heindorf on Plat. Protag. 565.

1331. Ζῆνα μὴ φοβουμένη, i. e. εἰ μὴ Ζῆνα ἐφοβοῦμην.

1347. καταληπτόν. Here used actively, as ἄψανστος by Soph. Œd. R. 969, and ἀρόβητος, ib. 885. See Porson on Hec. 1117. Matthiæ on Hec. 680. Gr. Gr. § 220.

1350. χρημοῖς. He seems to call χρησμοί what Theseus had said above, 1045 sqq. Matth.

1353. σφάκελος is rendered *spasmus*. Æsch., Prom. 903. 1086, has used the word, which Blomfield interprets *dolor quivis acutus*. It signifies properly an acute disease, which affects the spine, marrow, or brain. Monk.

1354. The hiatus at the end of the line, contrary to the rule of anapaestic systems, is suffered to remain. This seems to be done on account of the suspension of the actor's voice, and the exclamations in the following line. A suspicion, however, may arise, that a parœmiac, and perhaps a few more verses, have slipped out. Monk.

1360. τίς ἐφέστηκ' ἐνδέξια πλευροῖς; So Cod. Par. A, whence Valckenaer, and the editors who followed, have received it. Several Codd. and old edd., τίς ἐφέστηκεν δεξιά πλευροῖς; which some have wished to defend, on the ground that it was the accusative plural for κατὰ δεξιά. But this reasoning cannot be supported by other examples. Hermann, on account of the violation of the legitimate cæsura in the second arsis, wished to read τίς ἐφέστηκεν δεξιόπλευρος; The neglect of the cæsura seems to admit of some excuse, because ἐνδέξια is compounded of two words.

1365. πάντας ὑπερσχών. Libri ὑπερέχων, which Valckenaer corrected. *Qui pudicitia supra omnes eminui*. This emendation is aided Hippol.

even by metrical reasons; for in a legitimate anapaestic system a dactyl very rarely follows an anapaest.

1372. This line is probably corrupt. Matthiae says it is an iambic dimeter brachycatalectic. I should think, that either the anapaestic or dochmiac numbers should be restored. Perhaps we ought to read: *μίθετε τὸν τάλανα*. The preposition might easily have been added.

1374 sqq. Par. A and Lasc. have *προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαίμον' ἀμφιτόμον* | *λόγχας ἔραμαι διαμοιρᾶσαι*. G. Dindorf would write in two verses: *προσαπόλλυτέ μ' ὅλλυτε τὸν δυσδαίμονά με ἀμφιτόμον* | *λόγχας ἔραμαι διαμοιρᾶσαι*. With these three anapaestic dipodia, *προσαπόλλυτε—ἀμφιτόμου*, cf. Arist. Vesp. 752: *ὃ κήρυξ φησὶ τίς ἀψήφιστος; ἀνιστάσθω*. Markland corrected *δυσδαίμονά μ'*. The MSS., *δυσδαίμ'*. The construction of *ἀμφιτόμου λόγχας ἔραμαι διαμοιρᾶσαι* is the same as Med. 1399: *φιλίου χορῶν στόματος παίδων ὃ τάλας προσπύξασθαι*, where see my note.

1379—80. Reisig and Heath think that these lines ought to be transposed. Whether the latter refers to the slaughter of the Palantidæ, as the Schol. says, or to Tantalus, Pelops, Atreus, and Thyestes, the ancestors of Theseus through Æthra and Pittheus, which is Heath's opinion, these same *μιαφόνου σύγγονοι* may also be called by apposition *παλαιοὶ προγεννήτορες*. I think there should plainly be a stop after *προγεννητόρων*, that these genitives may depend on *ἀρά*. Matthiae. [Witzschel follows this mode of stopping; but Dindorf not.]

1391. *θεῖον ὀσμῆς πνεῦμα*. On the divine odour breathed by the garments and hair of the gods, Spanheim has written much on Callim. Hymn. in Apoll. 38. Prometheus, perceiving the nymphs approaching, says: *τίς ἀχώ, τίς ὀδὴ προσέπτα μ' ἀφεγγής*; Æsch. Prom. 115. Virg. Æn. 1. 507: *Ambrosiæque comæ divino vertice odorem spiravere*. Ov. Fast. 5. 375: *tenuis successit in auras; Mani odor: posses scire fuisse deam*. Monk.

1392. On the participle *ὢν* placed at the beginning of a senarius, Hermann, on Soph. Aj. 965, rightly observes: "Where the sentence begins towards the end of a line, the numbers of the two lines are so united, that, at the end of the one, and the beginning of the other, liberties are allowed which are not otherwise permitted, save in the middle of a line." Elem. Doctr. Metr. 118.

1396. Ov. Met. ii. 621: *neque enim celestia tingi, Ora decet lacrymis*.

1402. The meaning is: *Venus complained of her honours not duly received, and was wroth with your chastity.*—*τιμῆς* must here be understood *de honore neglecto*. In like manner, Hom. Il. i. 65: *εἴρ' ἄρ' ἐγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης, sive quod propter votum non persolutum ille nobis irascitur, sive propter hecatomben neglectam*. Ibid. xiii. 165 sqq.: *χώσσο δ' αἰνῶς Ἀμφότερον, νίκης τε καὶ ἔγχεος, ξυνάεζεν, indignissime tulit utrumque, et victoriam non reportatam, et jaculum quod fregerat*. The same mode of expression is found in Latin. Cic. Dejot. 111. 9: *perparcam amicitia culpam relinquebat*. To Atticus, i. 5: *de litterarum missione sine causâ abs te accusor*. Cas. Bell. Civ. i. 78: *premebantur Afri pabulatione*. B. G. v. 28: *re frumentaria non premi*.

13. τί δ'; The Greeks use this formula in the same way as we *how? what?* They deny, to a certain extent, what the other says. The whole verse is rightly interpreted by the Schol.: *Why do you blame the curses? for you would have slain me even out them, so dreadfully were you enraged.*"

15 sqq. The Schol.: "Deceived in the correct estimate of justice and truth."—In the next line ἀραϊον is used actively, as in Med.

καὶ σοῖς ἀραϊά γ' οὔσα τυγχάνω δόμοις. Cf. Iph. Taur. 778. Trach. 1203. CEd. Tyr. 1291. Æsch. Agam. 245.

17. ἄτιμοι· ἀτιμώρητοι, Schol. Valekenauer has aptly quoted h. Agam. 1288: οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνῆσκον. Virg. xi. 845: *Non tamen indecorem tua te regina relinquit, Extremâ in morte.*

20. Schol.: ἐγὼ ἐκ τῆς ἐμῆς χειρὸς ἐν τοῖς ἀφύκτοις βέλεσι ρήσσομαι ἄλλον, ὅστις ἂν τύχῃ φίλτατος αὐτῆς τῆς Ἀφροδίτης, τῶν ἀνθρώπων, alluding to Adonis, as some think. Apollod. iii. 1: "Adonis, while yet a boy, being smitten by the wrath of a boar, was killed out hunting by a boar."

24. τιμὰς μεγίστας. Schol.: "In Trœzen there is a temple of Hecate, where future brides are shorn of their tresses. The Ænians paid divine honours to Hippolytus; and, enrolling him in the starry heavens under the name of the Charioteer, worshipped him with yearly sacrifices, and honoured him with a temple. Pausanias, ii. 32, relates this, and has also the following: 'And something of this kind they also do. Every maiden has her hair shorn before marriage, and brings and dedicates it in this temple.' " Diodorus, iv. 62, tells the same story.

27. I have written καρπουμένῳ, with other editors, from Kenner's emendation. The MSS. wrongly καρπούμεναι. The meaning is: *They shall dedicate their tresses to thee, who shalt long enjoy tears, the signs of their great sorrow.*

37—8. Our Schol. points to Alcestis 22, where Apollo, as Alcestis is about to die, says: ἐγὼ δὲ, μὴ μίασμά μ' ἐν δόμοις κίχῃ, λείπω θρῶν τῶνδε φίλτατῃν στέγην. In Statius, Theb. 8, 764, Minerva, when Tydeus dying, fugit aversata, *Nec prius astra subit, quam mytilampas et insons Ælissos multâ purgabat lumina lymphâ.* Monkman, on Alcestis, has this note: "Lobeck, in his dissertations, which the title is, *dii veterum adspectu corporum exanimium non bitî*, Viteb. 1802, pars i. and ii., with other both ancient and modern writers, does not seem to have attended to this, that it is Apollo and Diana of whom Euripides predicates this. This seems peculiar to these two; not, however, because, as tutelary deities of the light, they abhor such sights—for we must not think of sun and moon—but because both are said to strike men from a distance. For these deities preside over natural death, and are said to be far from the dying, and to inflict death from afar, because the cause of natural death is not openly seen."

41. ῥαδίως, libenter, æquo animo, i. e. *ita ut nemini irascaris.*

50. ἀφίης. Witzschel, with Brunck, prefers ἀφήσεις, a reading adopted from many good MSS. For (he says) I entirely agree with him, on Med. 314, that the distinct testimony of two manuscripts



is of more weight in establishing a reading, than the tacit assent of a hundred editions in defending the common reading.

1457. *κεκαρτέρηται τᾶμ'* means nothing else than that he need to be admonished to exhibit fortitude against pain, since end of life he has no longer any room for fortitude; "the past when I might have borne pain with fortitude." *Matthiae*.

1458. *κρύψον δέ μου πρόσωπον πέπλοις*. It is a very peculiar custom that corpses should be covered up, and especially the face, disfigured by death, should be veiled. Tecmessa on the body of Ajax, *Soph. Aj.* 927: οὔτοι θεατός· ἀλλὰ νῦν περιπτυχῆ καλύψω τῷδε παμπήδην, ἐπεὶ οὐδεὶς ἂν ὅστις καὶ φίλος γλαίπειν. Andromache on the corpse of Polyxena, *Eur. Troad.* ἐκρύψα πέπλοις κάπεκοψάμην νεκρόν.

1459. *ὀρίσματα*, *maenia ac turres*. Cf. *Hec.* 16: ἕως μὲν οὐδ' ἔκειθ' ὀρίσματα, where the Schol. explains by *πύργοι*. *B.* note on this passage of the *Hecuba*.]



## APPENDIX.

### OF THE MORE DIFFICULT WORDS AND PHRASES.

affixed to a word means that its signification in the passage referred to is peculiar.

εύειν γάμων	261	ἀτρεκεῖς ἐπιτη-	637	πίζειν
τόψιος		δεύσεις	644	*μωρία
πατέρεια αὐλά	322	*ἐξαίρειν	724	εὐφημος ἴσθι
ιστορεῖν	340	τί πάσχεις;	767	ὑπέραντλος
λαβεῖσθαι	368	*παναμέριος	776	ἐξαγγελος
μναῖ θεαί	373	προνώπιον	780	ἀμφιδίξιος
αλῆναι	388	*διαφθεῖρειν	803	παχνοῦσθαι
ντοι πέλανοι	484	δυσχερής	821	κατακονά
σίρωσ	530	πυρός βέλος	913	λίχνος
περαλγῶ	542	σεβίζειν	952	καπηλεύειν
	589	προμνήστρια		

εμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων. 32 ἐρῶς' ἔρωτ' ἔκδη-  
 \* 161 τῇ δυστρόπῃ γυναικῶν ἁρμονία. 324 ἐν δὲ σοὶ  
 ρμαι. 335 σέβας χειρὸς τὸ σόν. 363 πρὶν σᾶν κατ-  
 φρενῶν. 366 πόνοι τρέφοντες βροτούς. 458 στέργουσι  
 ᾧ νικώμενοι. 546 πῶλον, ᾄζυγα λέκτρων. 762 πλεκτάς  
 των ἀρχάς. 929 τὴν ὅπως ἐτύγγανεν.

965 τὰ φίλτατα	1126 πολιῆτις	1297 προκόπτειν
970 τὸ ἄρσεν	1133 τρόχος	1347 *καταληπτός
979 σύννομος	τροχός	1353 σφάκελος
992 ὑπελθεῖν	γυμνάς	1413 τί δέ;
998 ἐπαγγέλλειν	1189 ἀρβύλη	1417 ἄτιμος
1019 *πράσσειν	1208 *νεανικός	1441 ῥαδίως
1064 τὸ σεμνόν	1213 τρικυμία	1459 δρίσματα (παπῆ ας τινες?)
1085 *ξενοῦσθαι	1255 κέκρανται	
1113 ἀκηρατος	τὸ χρεών	
1114 ἀτρεκής	1289 πείθομαί τι	

983 ξύστασις . . . φρενῶν. 1104 λύπας παραιεῖν. 1147 συ-  
 ζυγίαι χάριτες. 1188 ἄντυξ ἄρματος. 1217 κρεῖσσον θίαμα  
 δερμάτων.

THE END.

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